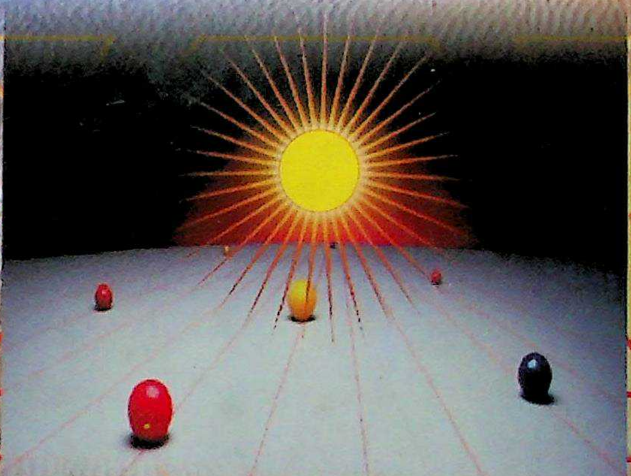
Vedanta and Management

Relevance of Vedantic Concepts in Modern Management Practices

2nd Revised Edition



Nalini V. Dave

The Book

Modern day executives, managers, entrepreneurs and businessmen have to accomplish so many things in target time and deal with so many people within and outside the organisation. They have also to face a conflict between individual goals and organisational goals. This creates stress and tension which becomes sometimes difficult to manage and expresses itself into various kinds of diseases.

In a world of fast changing business environment if a manager wants to manage his business successfully and efficiently with least stress and tension and with happiness and harmony in his life, he should practise some of the important basic concepts and values of Vedanta. This book focuses on some such eternal truths of Vedanta and shows how one can apply these in management practices.

We generally depend on western management thought. But Indian philosophy and culture has also much to contribute to build up Indian management thought. Vedanta has many things to contribute in different areas of management like motivating, leadership, communication, management of men, development of proper work culture etc. It also teaches self-management which plays a vital role in managing the outer world.

Most of us suffer from micro vision and self-centered views of life and create so many conflicts and problems for us and for others on the job and off-the job too. In fact, we require to develop macro-vision as being taught in Vedanta. The process of globalisation has made the world very small. The whole world is now woven into one fabric. Hence unless we have macro vision, we may create serious problems for the mankind. Vedanta helps managers in cultivating such macro vision which is the need of the day.

This unique book has its focus on applicability of some Vedāntic concepts in management practices. It will be useful not only for the practising managers, executives and professionals but also to the management institutes, teachers and students who want to take up further research in this area. Its usefulness is not restricted to management only. It is equally helpful to the common man in developing an art of living a happy and satisfied life.

Rs. 400

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RELEVANCE OF VEDANTIC CONCEPTS IN MODERN MANAGEMENT PRACTICES

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RELEVANCE OF VEDANTIC CONCEPTS IN MODERN MANAGEMENT PRACTICES

[Vedanta and its Relevance to Management • Indian Ethos in Management • Man at Work and Vedanta • Indian Management Thought • Self-Management • Management of Men • Motivation in Vedanta • Motivation and its New Dimension • Leadership • Stress Management • Managerial Excellence and Organisational Effectiveness • Value Based Management • Art of Living in GITA.]

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DEDICATED
TO
BHAGAWAN SRI SWAMINARAYANA
(SHRI SAHJANADA SWAMI)

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Foreword

The science of management evolved in the early part of this century, primarily based on social science, politics, economics, psychology, mathematics, statistics, etc. with reference to industrial and business sector. It followed the compulsion of market economy with an eye on profit maximisation. But now the concept of management has changed. It has become a profession and can be applied to each and every sector. New concepts are emerging every other day and management is becoming a challenging task. Apart from this every one of us is a manager. One may or may not be connected with an industry or business one has to at least manage people around, one has to manage one's family, one has to manage one's life. Thus, management has now become an integral part of human life.

Management systems and techniques, quantitative tools, information technology, etc. are same all over the world. But in the areas such as management of men, organisational effectiveness, motivation and leadership qualities, etc. the cultural and spiritual heritage of the land plays a vital role. Further unlike other cultures, in India we have well defined spiritual culture with definite goal and a specific spiritual persuit to follow in this life. Even today an Indian's approach, knowingly or unknowingly is spiritual in all relations and endeavours. Thus, it becomes necessary to understand Indian Spirituality, i.e. to understand VEDANTA for effective management. The management of men, organizational effectiveness, motivation, leadership qualities, etc. are very well discussed in relevance to Vedanta in this book by Dr. Nalini V. Dave.

Further, there are two aspects of management. One managing an organisation and/or people around and the second to manage oneself. As far as the former is concerned, western management thought has done a commendable job, but ignored the other completely. In fact, one can manage others and/or an organisation effectively only when one manages oneself effectively. If 'within' say, one's own mind, its feelings, etc. is not handled properly, the world outside will become a problem or crisis. One cannot circumvent one's own mind and its problems if 'within' is not managed properly. Generally people react at all the things, favourable or unfavourable. A reaction takes place unconsciously like anger etc. One has to manage one's reactions as it shows one's immaturity. If one cannot manage the reaction managing outside is bound to become problematic. The art of managing oneself is called YOGA-SHASTRA योगशास्त्र in GITA. This YOGA has been very well understood and discussed in this book.

Dr. Dave has doctorate in management but at the same time she is an ardent student of GITA. Being a research scholar she has studied GITA for number of years in its right perspective. During her study when scriptural truths got unfolded, either through lectures or books, she felt an urge to write this book, she could 'see' that ancient wisdom is very much applicable in management. She has gone into great details as to how to apply ancient wisdom, especially KARMAYOGA (कर्मयोग) attitude in management.

The book offers valuable suggestions to managers and other professionals in the areas of management of SELF and thereby creating a healthy work-culture in an organisation. In present times of liberalisation and globalisation when we have been imbibing western management thought and western culture, this book will be of immense help for not only material prosperity but for qualitative management culture leading to harmony in life which is very much required today.

SWAMI PARMATMANANDA SARASWATI
Arsha Vidya Mandir, Rajkot

Preface to the Second Edition

The second edition of this book is designed to meet the need for practising managers, executives, professionals, etc. to have an insight still more accurately in the basic truths of our Scriptures, specially VEDANTA. In this edition the two Chapters, "Indian Ethos in Management" and "Leadership: An Indian Vision" are rewritten and two new are added, "Vedanta and its Relevance to Management", and "Value-Based Management". Moreover, in the view of changing scenario, apart from the original chapter on Motivation, a new chapter on "Motivation: A New Dimension in 21st Century" is also added.

I hope that the book in its new form will be very useful to those who want to make their job more effective and satisfactory and their life more happy and meaningful.

Rajkot NALINI V. DAVE

Preface to the First Edition

Management has become a challengeable task in today's world. World is becoming a large global village. Electronics and telecommunications revolution has changed the whole scenario. Information explosion and rapid development in technology has made the situation more difficult. Moreover, management as a science is also advancing very fast in its every aspect. New concepts, theories and new techniques are emerging every other day all over the world. Environment is also changing very rapidly in its all dimensions—political, economic, business, finance, social, etc. Today's manager has to keep pace not only with the changing environment but also to be in touch with expanding horizons of knowledge in his respective managerial area. This is a demanding task. He has to accomplish so many things in target time and to deal with so many people within and outside the organisation. This creates stress and tension which sometimes becomes difficult to manage and expresses itself into various kinds of diseases.

In such a world if a manager wants to manage his business or any other activity in an efficient and effective way successfully and with the least stress and tension and with happiness and harmony in his life he should practise some of the very important basic truths, concepts and values of VEDANTA.

The book "VEDANTA AND MANAGEMENT" focuses on some of such basic and eternal truths of VEDANTA in different papers and shows how to apply and implement these in management practices.

VEDANTA is a philosophy given at the end of VEDAS. The word 'VEDA' comes from Sanskrit root 'VID' meaning 'to know'. So VEDA means a body of knowledge. This knowledge is given at the end of the VEDA—our sacred scriptures. So Upnishads, physically appearing at the end of VEDAS makes up VEDANTA.

Thus, VEDANTA is the knowledge. It is a vision and not a particular mode of life or a particular religion. It is in fact, a vision of truth which is universally applicable. The truth is that which remains the same irrespective of time, place and condition. Thus, VEDANTA is the knowledge or the vision of this truth.

The question is whether this truth or universal vision has any relevance to our present day life. If VEDANTA has nothing to do with that, this study would remain only academic. But we will see that it has to do a lot in our day-to-day activities, making our life happy, peaceful and harmoneous.

Many of today's businessmen, industrialists, politicians, professional managers and so many other persons in different walks of life are generally materialists. They look at the world through a mind distorted by vanity and judge wrongly the world and their relationship with it. They are proud of their belongings and wealth. Such ego-centric people are busy in sense-enjoyment. They remain always agitated, restless and indulge in the efforts of satisfying their endless desires. Gradually they become tired physically, confused mentally and upset intellectually. A man can make a heaven of hell and a hell of heaven by the harmony or discord in himself. Thus, hell and heaven are determined by the amount of discord or harmony that we can successfully bring about in our inner make up. Here

VEDANTA helps us.

This book contains some important topics with its focus on relevance of Vedantic truths in the area of general management. Generally, we have learned about management so far from the western world. And there is nothing wrong in taking good things from others. But at the same time we should remember two things. First, there are certain conceptual differences in western and our own thinking. Hence, western management practices create sometimes conflicts instead of harmony. For example, western model of material motivation creates dichotomy of life. Managers and other employees view their work as merely the means of livelihood and look for fulfilment of life outside their work giving rise to two kinds of values to be followed—one at work and other at outside the work. In Indian Philosophy an individual is given an opportunity to develop as a whole. Hence, growth in professional life is combined with growth in personal life—so as to promote harmony between the individual and the groups, the society and the whole mankind. Second, we should also not forget that our country has also its own unique philosophy of management.

India is one of the very few countries having the longest history of unbroken continuity of culture, traditions and ethos. Management was and is not something new to the Indians. Ancient India was one of the leading countries in the world in trade. Moreover, Buddha, Shankaracharya, Guru Govind Singh, Swami Vivekananda, Swami Sahjananda and other spiritual leaders were great organisers. Our managers should remember this great heritage and base their role as a manager on Indian Philosophy which has its roots in VEDANTA.

According to Swami Vivekananda, 'The GITA is a bouquet composed of the beautiful flowers of spiritual truths collected from the Upnishads" (Vedanta). The nature of the problems faced by Arjuna in GITA and by us in our day-to-day life is the same. We also want sometimes to avoid or run away from the problems. But Lord Krishna says, "Don't run away. You must learn to face the situation". This requires inner courage that comes only when the mind is strong and poised. And equipoise in mind comes only when it has a large vision, a macro vision with clear understanding that he is not a single, solitary individual fighting against the world of plurality (multiplicity) but that he is one with the whole universe, one with the Lord who is the cosmic person. When we understand that all individuals are interrelated with each one of us having certain responsibilities and duties to the society, then only our vision becomes macro-vision which is the practical need of the day. VEDANTA helps in developing such vision.

VEDANTA has many things to contribute in different areas of management like, motivation, leadership, communication, decision-making, development of an appropriate work culture, etc. It also teaches self-management, which plays a vital role in managing other things.

Moreover in today's world organisational effectiveness is very important for managerial excellence. An organisation has to respond accurately, immediately and appropriately to every change in environment. Hence, organisations are required to be dynamic and competitive. For such organisations the managerial personnel must have certain specific qualities and capacities. Here Vedantic view points out that managers should be RAJARSHI—Raja (King), skilled in administration and RISHI (ideal human being with divine qualities) who can manage himself. They should be the source of creative ideas. They should be conscious and aware of the desires, needs and problems of their society. They should have the ability to evaluate the events and people not only from material point of view but also from the psychological and spiritual point of view. They must have the ability to harness all the potentialities of their employees both for individual and organisational growth. They must know the art of self-discipline, self-management and control. They must have a broader vision of life. They must have the sense of service and sense of sacrifice for others.

Thus the Vedantic view of human enterprise is based on the concepts like YAJNA spirit, (sacrificing individual desire in favour of larger benefits of others), Sreyas, (preferring long-term benefits over short-term gains) sharing and a sense of cosmic harmony. Here business is viewed not as a means of profit-making but for the evolution of individuals, organisations and the whole mankind towards its perfection.

Thus, the book has its focus on Indian management thought based on some of the basic truths of VEDANTA in the areas of 'management of self', 'management of men', 'leadership', 'motivation', etc. Application of Indian Ethos in management is also considered. Apart from this management of stress and organisational effectiveness have also been discussed. And at the end the last chapter, 'Art of Living' is meant not only for managers but also for the people of all walk of life. The book emphasises that VEDANTA is meant for MEN at work. How the Vedantic TRUTHS can be helpful in practice of management and even in our day-to-day life has been shown clearly in Bhagvadgita, in which whole of the VEDAS and UPNISHADS are assimilated by Lord Krishna beautifully. The message given in Gita is a philosophy of work and how to attain material growth with spiritual development in and through that very work situation. Thus, it is addressed to all human beings everywhere irrespective to any particular religion or nation and represents the vedic vision of universality and harmony.

It is true that the study of our scriptures (UPNISHADS) requires subtle intellect and true understanding of the ultimate goal of the life of human beings. This is beyond the reach of common men with average intellect. But GITA is in the home of almost every Indian and it is the essence of all the Upnishads where the Lord Krishna has repeatedly explained the vedic concepts and removed all the doubts and confusion from Arjuna's mind. Problems faced by Arjuna and problems faced by us are different but the nature of the problems is the same. Hence, GITA can guide us in the solutions of our problems—on-the-job or off-the-job too.

If we consider the opinions of some of the well-known great men about GITA*, we can see that how useful GITA can be in guiding, performing, managing and controlling our day-to-day activities. This book also tries to highlight the same.

"When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagvadgeeta, I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible, no indelible scar on me, I owe it all to the teachings of Bhagvadgeeta".

—Mahatma Gandhi

"The Geeta was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives, nor as a preparatory lesson for living such worldly life, but in order to give philosophical advice as to how one should live one's worldly life with an eye to REALIZE, MOKSHA, and as to the true duty of human beings in worldly life".

—Lokmanya Tilak

"It teaches self-control, the three-fold austerity, non-violence, truth, compassion, obedience to the call of duty for the sake of duty and putting up a fight against unrighteousness . . . To my knowledge, there is no book in the whole range of the world's literature so high above all as the Bhagvadgeeta which is a treasure house of Dharma not only for Hindus but for all mankind".

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* Taken from Holy Gita, Swami Chinmayananda, Chinmay Trust, Bombay.

—Madan Mohan Malaviya

"Gita preaches, "Have no personal interest in the event, carry out the duty imposed by the position in life, realise that Isvara, at once, Lord, and Law, is the doer, working out the mighty evolution that ends in Bliss and Peace, be identified with Him by devotion and then perform duty as duty, fighting (the problems) without passion or desire, without anger or hatred . . . ."

—Dr. Annie Besant

"The Geeta is one of the clearest and most comprehensive summaries of the perennial philosophy ever to have been done. Hence, its enduring value, not only for Indians, but for all mankind. . . . The Bhagvadgeeta is perhaps the most systematic spiritual statement of the perennial philosophy".

—Aldous Huxley

Thus, GITA if studied properly and understood rightly can guide our day-to-day activities in right direction and can help us in making our life more peaceful, more happy and more harmoneous. It develops an art of living in us. Otherwise we will remain unaware towards the important issues of our life making it full of conflicts, sorrows and problems. The important issues are : What is life? What is the purpose of life ? Why I am here ? Why I am in this or that position ? Who am I ? It seems that we never have a time to give our mind to these important issues. The journey of life begins from the birth and it seems to end at death. Actually death is not an end. You may start a new journey, a new life somewhere else in a new form and continue to act as the life is a continuum of actions. Thus, life is a very long and continuous journey. We plan even a small journey to a distant place during holidays, giving much time to prepare the whole programme in its full details with the objective to make the journey happy, comfortable and enjoyable then why we are not so serious about our journey of life where we do not know the duration of the journey and even the last station where we have to get down. Such journey, without any preparation and planning, in advance, without knowing the last station where we have to get down is found to be unhappy, uncomfortable and sorrowful. We cannot expect happiness and comforts during such journey. There we have to face so many problems and our mind will always remain agitated and disturbed.

Therefore, try to understand the purpose of life, plan the journey of your life in an organised and systematic way. Learn to act, and perform your job by considering it your duty. Do your job with YAJNA spirit (Sacrifice) and try to reach the ultimate goal of your life. Gita will help you in all these things and make your life happy and peaceful, and you will be successful and satisfied in every walk of life.

Swami Vivekanand once said, ". . . Upnishads have been with us for thousands of years but we never utilised them to build our society or to shape our lives . . ." But now the time has come when the society must learn how to live the teachings of the Upnishads. And the practical aspect of the teachings of the Upnishads are presented in the Bhagvadgita. Gita is the best commentary on the Upnishads.

Thus, the topics covered in this book are based on some VEDANTIC TRUTHS. There are sometimes repetitions of some of the concepts in selected topics but it is unavoidable. It is the Indian way of presentation of subtle things in our scriptures that can be seen even in GITA. An effort has been made here to show the applicability of VEDANTA in management. Such applicability will help managers to be more productive, more efficient and emotionally more mature. Managers can also learn to manage things without stress and tension. I hope that the book will be helpful to the managers and other people also in making their journey of life enjoyable, happy and meaningful.

In the book generally the term "YOU" is used. It does not indicate in any way the directives given by the author. These are the sayings to all of us by our great Saints and Rishies in Upnishads.

I am highly indebted and thankful to my teachers, Swami Parmatmanandji (Arsha Vidya Mandir, Rajkot) and Swami Nikhileshwaranandji (Ramkrishna Ashram, Rajkot). I am also equally indebted to the writings and comments on Vedanta written by Swami Chinmayanandji, Swami Dayanandji (Coimbatore) and Swami Viditatmanandji.

I hope that the book will be very helpful to those who want to manage better and make the life enjoyable, happy and meaningful in its right perspective.

Rajkot NALINI V. DAVE

1

Vedanta and its Relevance to Management

VEDANTA is a philosophy given at the end of VEDAS, our sacred scriptures. Therefore, all the UPNISHADS appearing at the end of VEDAS makes up VEDANTA. The term 'VEDANTA' comes from sanskrit root 'VID'. VID means to KNOW. Thus, Vedanta is a body of knowledge. This knowledge is of eternal TRUTH, which is explained with the help of three terms : I (AHAM/ ATMAN), YOU (TWAM/other than I) and THAT (THOU/ JAGAT/GOD). After thorough discourses it is established in UPNISHADS/VEDANTA that these three are ONE.

How? First let it be explained that "WHO AM I"? The GITA says that the whole universe is divided in two parts—objects (Kshetra) and subject (Kshetragna). Objects include all those things that can be known/seen by me or that can be the objects of my knowledge and subject is one who knows these objects, Who is the knower and seer of the objects. Now these two cannot be one and the same. Knower and known, seer and seen cannot be one and the same. Therefore, naturally objects are not 'I'. I do not even have any I-ness with objects.

When I see a big building or a tree or a car, I have no I-sense with them. I know that I am not building, tree or a car. I am different from these objects. These are only objects of my knowledge. But I do have I-ness with my BODY. I think that I am a body. If my body is thin I am thin, if my body is fat I am fat. But in fact, body is also an object of my knowledge. I know everything about my body whether I am short or tall, black or white I know it. How can be knower and known seer and seen be the same? As I am not a building or a tree which are the objects of my knowledge, similarly I am not a body which is also the object of my knowledge.

In the same way I am not sense-organs like tongue, eyes, ears, nose and skin which are the organs of my perceptions because I know about them. I know the weakness of my eyes or deafness of my ears etc. I operate the sense organs through my mind. Without mind sense organs cannot make me see, hear or taste. But this mind is also the object of my knowledge. I know the mood of my mind, therefore, I am not mind. I am not even intelligence (BUDDHI) because I know the level of my intelligence. I am also not a ROLE which I play—a role of mother, father, daughter, son, husband, wife, sister, brother, friend, employee, employer, etc. etc., because here also I am aware of my role. I know what role at present I am playing. Then a question is who am I? One may say that if I am not body, mind, and intelligence, then I must be nothing. Nothing here means IGNORANCE. But no, I am not even ignorance. In deep sleep knowledge of everything remains absent but when I wake up, I say, "I slept well". It shows that "I" must be there when everything was absent during deep sleep.

Then who is this I? Vedanta says I am something which is aware/conscious of body, mind, intelligence, role, etc. All I see or know are only objects and I am the subject/knower and seer of these objects. I am AWARE BEING who is aware of all the objects of knowledge. Thus, in reference to the objects of my knowledge "I am

AWARE BEING" and without reference to the objects and in relation to my SELF—I am the CONTENT of AWARE BEING (ESSENCE OF AWARE BEING). And this content/ essence of aware being is AWARENESS. In other words, it is ATMAN or BRAHMAN.

Thus I am AWARENESS/ATMAN, through which my body, mind, intelligence etc. functions. In absence of Atman my body is only a dead body.

This Awareness/Consciousness is formless, limitless and non-dual. It is formless. My body has a FORM but I/ATMAN who is aware of my body has no form. I am free from any FORM. Gita says "सर्वजन:". This is all pervasive. Everything exist in awareness. The same awareness/Atman is in me, you and in all other beings. It is one. There is no second awareness. It is non-dual. It is also limitless. If I ask someone to tell me the distance between him and the moon, he may tell me the distance. But if I ask him about the distance between the space and the moon, then the answer is—there cannot be any distance between the moon and the space because the moon is in the space and—the space is in and through the moon. Similarly, I am awareness. I exist in awareness and awareness is in and through me. There is no distance. The same is true for all beings, suns, stars, sky, galaxies, and all other animate and inanimate things including you and me exist in AWARENESS. There is only one all pervasive awareness in which all objects exist.

"The pot-space" example is well known in vedanta. Pot-space means the space enclosed by the pot. Infinite space means the total space of the universe in which the sun, the moon, the stars and the earth etc. are moving. Infinite space is all pervading and is one without a second. It allows other things to exist in it, but it is never affected by them. This infinite space conditioned by the pot becomes the pot-space. The pot-space is limited while the total space is limitless. If the pot is broken the pot space becomes one with the total space.

Similarly, awareness/consciousness conditioned by the physical body appears as the JEEVA. The concept of individuality has arisen because of consciousness/ Atman/I identifying with the physical body. When this identification is removed the limited and conditioned consciousness/awareness is experienced as the consciousness present everywhere, Absolute and Infinite.

Awareness is not even limited by time because I am aware/conscious of time. It is the knowledge of my object. Gita says about the Awareness/Atman:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं फलेदयनथायो न शोषयति मारूतः।। [2:23]

अच्छेद्योऽयमदाऽयोऽयमफलेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुश्चलोऽयं सनातनः।। [2:24]

Weapons cannot cut it, fire cannot burn it, water cannot wet it, even wind cannot dry it. It is not subject to being cut, burned, wet or dried. It is beyond time, all pervasive, immovable and immutable.

Thus I (AHAM) and You (TWAM) are ONE as awareness is one and all exist in awareness. Then what is THAT (TAT/GOD/UNIVERSE or WORLD)? If this world/universe (जगत्) is taken as creation, then it is our experience that creation needs three things : material, knowledge or skill to create/make and the creator/ maker. Take the example of pot of clay. Its creation requires clay, knowledge of making pots and the pot-maker. Similarly, if the world is to be taken as creation, it might have also required the same three things : material, knowledge to make and the maker. We must also remember that world/universe includes so many things—suns, stars, moons, galaxies, mountains, rivers, forests, animals, birds, human beings and so on and on.

Hence, it requires variety of material in huge amount, variety of skills to make it and the all knowing maker too. In fact, it is explained in our UPNISHADS that the universe/world is nothing but AWARENESS and it does not need any material from anywhere to create itself. Take the example of dream world. I become everything that I see in my dream. I myself create each and everything in my dream. I do not need any material and I do have skill to create everything. Dream that I see is a projection of my mind. Similarly, the GOD has created this universe or it can be said that the universe/world is the projection of cosmic awareness governed by the LAWS OF NATURE—invented like law of gravitation or yet to be invented. Thus, the whole world with all of its objects including you and me is nothing else but AWARENESS, that is the essence of AWARE-BEING, i.e. myself or ATMAN. In this way I (आत्मन्/ब्राह्मन्), You (त्वम) and the world/universe (तत्/ब्राह्मन्/ईश्वर) are the same.

The knowledge of the above truth is not a small thing. It has a capacity to bring revolutionary change—in one's thinking, attitude, behaviour and way of life. His whole personality will change for better. He/She would come forward as totally changed and wholly matured personality. He can now manage the THINGS more efficiently and effectively.

Moreover, our scriptures, mainly UPNISHADS also provide certain values of life and Ethos to be followed in day-to-day life—on the job as well as off the job. Some of them are:

- ☐ Consider every work as sacred and take it as DUTY.
- ☐ Consider every human being having the same ATMAN—divine and full of potentialities.
- ☐ Offer every work/कर्म to that DIVINE within/ GOD and accept the result as its/HIS

GRATITUDE (प्रसाद).

- Do not react to any situation and face it with equanimity of mind.
- Perform your work with full commitment and dedication but do not have any attachment.
- Share the material prosperity with other people.
- Remember that MEANS are equally important as the ENDS.
- Consider "Welfare of all" in your every action.
- Take your people/employees at higher spiritual achievements.
- Exercise your responsibility towards your parents, teachers, followers, society and the NATURE as a whole.

The above values have very significant place while managing business and industry in today's competitive market all over the world. Management faces many problems in today's rapidly changing environment. The major problems are:

- How to survive and grow in the competitive global market.
- How to create dedication and commitment in people towards their work.
- How to create a conducive work—culture leading to higher productivity.
- How to motivate people in the changed scenario.

- ☐ How to manage 'SITUATIONS' and challenges effectively with equanimity of mind. (Emotional maturity/EQ).
- ☐ How to manage stress.
- ☐ How to manage SELF (self-management).
- ☐ How to grow as a whole not only materially but spiritually also.
- ☐ How to have a feeling of being FREE and FULL within.
- ☐ How to make life on-the-job and off-the-job happy, satisfactory, successful and meaningful.

The above problems can be managed or dealt with more effectively with the knowledge of our scriptures and with following the values, ethos, truths shown in VEDANTA. Though VEDANTA has nothing to do directly with management as such. It does not say anything about the principles, concepts or techniques of management. But then even if a manager knows the basic truths and concepts of Vedanta, he will definitely be better manager and better human being, who can make life more happy, peaceful and meaningful, which is discussed under the different areas of management in this book. And this indicates the relevance of Vedanta to management. If a manager is 'KARMA-YOGI' in the real sense of the word, if he has control over RAGA (attachment), BHAYA (Fear) and KRODH (Anger), if he as a leader has all the four qualities shown in our scriptures, if he has an art to lift his people from ego-centric vision to macro-vision and if he can make them to see the ISSUES on bigger canvas, if he can manage his own SELF, if he can bring out and maximum divinity and potentialities from his employees for the betterment of not only the employees but also of the organisation and the society as a whole, he will definitely be come out as an excellent manager with just like KING in governance (RAJA) and 'RISHI' in Qualities. These all can happen with the knowledge of VEDANT—Philosophy. And there is no doubt that practice of the values, concepts and truths of Vedanta in the process of management in business and industry can make a work more productive, a manager more achieving and life more satisfied, meaningful and happy. This again shows the relevance of Vedanta not only in management of business and industry but also in managing our day-to-day life more effectively and happily.

2

Indian Ethos in Management

India is possibly one of the very few if not the only civilization having the largest history of unbroken continuity of its culture, traditions and ethos. What is the source of strength which sustained the Indian civilization and made it survive over 6000 years despite many onslaughts of history? Greece is there, but where is Greek culture with all its Gods and Godesses? All are gone. The same is true with the Roman and Egyptian culture. While in India even today the same old vedic hymns are chanted with the same tune in which they were chanted thousands years ago. Indian ethos with some eternal values help this great Indian culture to survive.

Oxford English dictionary defines Ethos as "The characteristic spirit and beliefs of community/people" which distinguishes one culture from the other. Indian ethos are drawn from the Vedas, the Ramayana, Mahabharat, the Bhagvadgita and Upnishads. We Indians were used to manage our trade and industry according to these ethos, Management was not something new to Indians. In production and trade, ancient India was almost leading country in the world. The Mahabharat

(Shanti Purva) and Kautilya's Arthshastra discussed the management of the STATE in detail. Our spiritual leaders were great organizers. Indian managers should remember this rich heritage and base their role as a manager on Indian ethos.

Right from the vedic age our Rishies have discovered two basic universal truths of life:

(i) The essential infinitude and divinity of all souls.

(ii) The essential oneness and solidarity of universe and all life.

The first truth was expressed in the upnishads as AHAM BRAHMASI (I am Brahman) or AYAM ATMA BRAHMAN (The individual soul is Brahman) or TAT TWAM ASI (Thou art that). This is the first lesson taught to every Indian child. Even a poor uneducated man living in a hut knows that the God resides in everybody and therefore there is sameness in all. Our upnishads teach us, "You are the children of bliss and immortality". "Every soul is divine and have emmence potentialities to grow and develop". Swami Vivekanand, the modern interpreter of the vedanta philosophy said in 1895 in the west:

"Though an atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what Vedanta says of Atman". (*Com. Works*, Vol. 7, p. 50) Atman is also invisible, unthinkable and yet full of power and potency of the whole universe. Again he has said, "The world is homogeneous and modern science shows beyond doubt that each atom is composed of the same materials as the whole universe. Man is the most representative being in the universe, the microcosm, a small universe in himself" (*Com. Works*, Vol. 4, p. 49). Similarly, Atman is also composed of the same material as the whole universe. Two are the same.

Thus, Indians discovered from the vedic age that every human being, high or low, rich or poor is a born God with divine Atman. A human being is not a 'Political man' as Aristotle thought, not a "tool-making man" as Benjamin Franklin thought nor 'an economic man' as Alfvin Toffler saw. Basically he is a 'God man'. Hence any service offered to him or her becomes a service to bring out the 'divinity of soul' within, to bring out the infinite excellence and potentialities from him/her. Management of men should be based on this philosophy, which will help in bringing out divinity and all the excellence from men resulting in not only the full development and growth of employees but organisations, society and the nation as a whole.

The second truth is about a Holistic universe, where at a level of pervading consciousness everything is interconnected. As at VYASHTI LEVEL (Individual level) my limbs, hands, legs, ears, eyes, heart, lungs . . . everything are me. I live in all of them. Their sorrows and joys are my sorrows and joys. Similarly, at SAMSHTHI LEVEL (The whole universe) I am not a single solitary individual but I am a part of the whole universe, just as my limbs are part of me. As one atom in this universe cannot move without dragging the whole universe alongwith it, an individual is also interpenetrated with all other existing things in this universe. SARVAM KHALU IDAM BRAHMAN (All that exist are existing in BRAHMAN). Vedanta says, "EKAMEVA ADVITIYAM". There is only one existence beyond all dualities. Now modern science has also established this vision. Schrodinger, a nuclear scientist also accepts and says, "Consciousness/existence has no plural". Our upnishads say, "Atman is Brahman". There is no difference between the two. Modern science also accepts that in this holistic universe all minds and matter are interconnected at a deeper level. The basic unity of life cannot be broken. Love and sacrifice, therefore, emerge as the only way for a meaningful living.

On the basis of this holistic vision, Indians have developed the work-ethos of life. They found that all work, physical or mental, managerial or administrative have to be directed towards single purpose—the manifestation of the divinity in man by working for the good of others, for the happiness of others.

These Indian Ethos are required all over the world in present scenario in managing business and industry effectively and efficiently. Some of these ethos are discussed here.

(1) The Vedantic View of KARMA
(Transfer of Organization's Members into Karma Yogies)

KARMA or work is considered as a duty and means for individual development and growth. It is very natural as only dead-body is non-working. The purpose of work is to bring out divinity and to achieve growth and development. Moreover, all work/KARMA are to manifest divinity, hence these must be pure, good, honest and sincere. Indian philosophy also teaches to perform every work without having any attachment to result, because results do not fall under the jurisdiction of a doer. These are under the jurisdiction of the laws of nature. Hence, one should understand that every action produces result and it is inherent in the action itself and is governed by the laws of nature and one does not know all the laws which contribute to the results but one does know that THINGS function very systematically and in an organised manner in this universe according to these laws. Even the floods, famines, earthquakes occur according to these laws. You are free to act/work or not to work or how to work. It is your jurisdiction. You can plan, organise and build a good strategy to perform your work, but you cannot control the result. Hence, accept, that result comes from the laws of nature/God.

Such thinking and understanding will change the whole attitude. Now the result will become a PRASAD—gratitude—coming from the God Himself. You can now accept the result with open mind without apprehensions —just as you accept PRASAD in any temple. You will thus become the master of all the situations—favourable or unfavourable and can manage the situation effectively with balanced mind.

Thus, cultivating PRASADBUDDHI towards the results of actions/work is Karmayoga. Today we are living in the changing environment with full of problems and threats on one hand and opportunities on the other. A question may arise—how can we turn managers into karmayogis? But it is possible. Lord Krishna has turned Arjuna into a karmayogi in the battlefield itself. Mahatma Gandhiji has also turned the Indian people into Karmayogis during freedom movement. A large number of youths have dedicated their lives to the cause of freedom without thinking about the results. Thus, manager's managerial skill lies in his ability to transfer his team-members into karmayogis. This is the great message given by VEDANTA for managers. Swami Vivekanand also states that work is for "ATMANO MOKSHARTHAM JAGATHITAYA CHA" (आत्मनो मोक्षार्थम जगत् हिताय च) that indicates to gain perfection in individual life as well as for the welfare of others. Thus, the concept of social responsibility has also its roots in Indian Philosophy.

(2) The SELF (ATMAN) as the Source of all Power: Considering motivation as INTERNAL

(ATMANA VINDYATE VIRYAM—Kenopnishad : 2 : 4)

Every human being has the same SPIRIT/Soul (SELF). A human being is just not a BODY. Within this BODY there lies the Atman, which is the same in everybody. Every human being has the same divine Atman with immense potentialities within. The manager, therefore has to look upon all the personnel as having the same SELF/ATMAN and treat them accordingly—following two great lessons of Vedanta: AHAM BRAHMASMI and TAT TWAMASI. If the manager or leader makes people feel that they are SPIRIT/ATMAN having immense potentialities, they will excel in every work they perform. Thus, Vedanta brings infinite expansion of mind, breaks down all the barriers and brings out the GOD in MAN.

Such education can be provided to organisational members through regular seminars, lectures, reading materials on basic elements of Vedanta etc. Thus, modern management led by Vedantic philosophy can bring integrated development and growth where material prosperity and spiritual prosperity will join with each other for the upliftment of the whole society.

Thus, Vedanta teaches, how to bring out the GOD in MAN, how to manifest inner divinity in work, in behaviour, in thinking and in doing. In Indian philosophy, therefore, motivation is to be internal and not external. In fact, Bhagvadgita is a story of motivation. Arjuna has lost his motivation due to some obstacles, hurdles, wrong thinking and confusion in his mind. All that was required was to remove all these obstacles only. Thus, removing obstacles, wrong perceptions and confusion during the performance of job is motivation. For example, a piece of sandalwood, kept in water for a long period of time, smells bad, but if it is cleared then the sweet fragrance will come out naturally. For bringing out its original fragrance we have only to remove obstacles. Similarly, a human being has divine spirit within with immense potentialities. For bringing out these potentialities and for manifesting divinity in his every action/karma managers are required only to remove the obstacles, clear the doubts, understand the problems and remove the confusion of mind which restrict MAN to perform. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return of his work. Lord Krishna motivated Arjuna successfully by this technique. In the beginning Arjuna says, "I will not fight", and at the end he says, "I will do, what you say". Arjuna was not offered any external motivation for this but all of his confusions, doubts and obstacles have been removed.

Today's world is changing very fast. Technological advances, global competitive market forces, telecommunication growth, etc. are taking place so rapidly that one has to run to maintain its current position in the market with equanimity of mind that needs some such men to manage this situation—in Swami Vivekanand's words—"Who in the midst of the greatest silence and solitude finds the intensest activity and in the midst of the intensest activity finds the silence and solitude of the desert . . . ." (*Complete Work* : Vol. 1, pp. 30-34). The knowledge of Indian philosophy can only provide such men.

(3) Welfare of All—(YAGNA SPIRIT)

Management in developed countries emphasise on profit and productivity. Its major goal is to obtain material success and major share in market.. Moral and ethical values have no place in business. Even P.F. Drucker has rejected the idea that business can run on ethics in 1985.

In Indian Philosophy also material success, profit and large market share no doubt are considered important but PROFIT is not the only goal in business. Vedanta teaches to perform all the activities "ATMANO MOKSHARTH JAGAT HITAY CHA". Serve your personal interest but do not forget others. Shankracharya has given the concepts of 'NIH SHREYAS and ABHYUDAYA' which preaches to gain perfection in individual life as well as the welfare of the whole world.

In western world also a change took place since 1988. Kenneth Blanchard and Vincent Peale wrote a book "The Power of Ethical Management" (William Marrow and Camp, New York). On the cover of this book was written the line, "Integrity pays, you don't have to cheat to win". At another place a sub-title was found, "Managing only for profit is like playing tennis with your eye on the score board and not on the ball".

In Japan also business ethics have been developed. ZEN teaching accepts all work as a kind of meditation. Thus, Japanese people were inspired more by the spiritual motive for doing good to their nation and the world. The Matsushita Electric Company has taken a leadership in this direction and it has established Matsushita spiritual values for its employees.

The Matsushita spiritual values are:

☐ National service to industry,

☐ Fairness,

☐ Harmony and co-operation,

☐ Struggle for betterment,

☐ Courtesy and humility,

☐ Adjustment and assimilation,

☐ Gratitude.

In India such thinking was there from the vedic age. GITA is the bouquet of upnishads. Lord says in GITA, Chapter 3, Stanza 13 that all the sorrows from the society would be removed if socially conscious members of a community feel satisfaction in enjoying the 'Remnants' of their work performed in the 'YAJNA SPIRIT'. He added, "Those who cook for themselves are criminals". What an enlightened idea expressed thousands years before ! It seems that the Lord Krishna is perfectly against the concept of private property. Yes, HE is, but not in communist sense. In face HE is against the arrogance of wealth, hoarding of wealth and selfish enjoyment of wealth. That is why a lesson is given in Indian philosophy "Do your work considering it your duty, earn according to your ability but spend a part of your earning for the welfare of others". Thus, business enterprise is to be based on the concept of YAJNA SPIRIT (Sacrificing individual desire in favour of larger benefits of others). Gandhiji's trusteeship principle has also been emerged from this basic concept. The chapter on KAPIL-DEVHUTI-SAMVAD in BHAGVATAM also describes more clearly the concept of the worship of God in human beings. The concept of social responsibility is thus, reflected here in a unique Indian way.

Moreover in Gita it is said that the universe is an undivided whole where every particle is connected with every other particle. Lord Krishna says to Arjuna, "I have interpenetrated this universe like pearls on string". This is the Indian vision, which is holistic vision where each one is basically connected with others. Hence doing good for others ultimately does good to the doer also.

Today science has also shifted from the Newtonian I—THOU fragmented dualistic world-view to this holistic world view emerging out of Heisenberg's uncertainty principle, the latest discoveries in Quantum Physics and the successful experimentations of Bell's Theorem. This has much similarity in our holistic vision of Vedanta philosophy.

(4) Unique Work Culture

Work is considered as duty or SADHNA. And there is no difference between Karma (Work) and Dharma (Religion). The term 'Dharma' does not indicate any particular religion. DHARMA is a DUTY to be performed in a given situation. Thus Dharma is possible through Karma only.

Purpose of work is growth and development. Work is very natural and only means available to a man for further growth. Work or action results in experience—favourable or unfavourable which slowly enriches one's life. Living human being cannot remain but working at physical or mental level. Through work only one can bring out the divinity and reach the higher stage in this life and the voyage of lives to come.

Work is to be performed as a duty and to be offered to that divinity within (God) hence it must be pure, honest, sincere and selfless. It is to be performed without any attachment to result as result falls into the jurisdiction of laws of nature/God. Hence, one should concentrate fully on work only, without indulging oneself in future expectations, hopes or fears and anxiety about the result. One should accept the result of one's action as PRASAD/gratitude. Whatever may be the result, one should accept it with matured mind and manage the situation effectively.

Moreover in Indian philosophy each and every work is considered equally important. No work is either superior or inferior. What is important is spirit and attitude behind the work. Even sweeping can be performed with love and interest which makes it important. Every work is sacred. Hence, a leader or manager should consider every work as important as all other works, accepts the dignity of labour, and should not create any complex in the mind of others during his behaviour with them.

It seems that we have forgotten all these invaluable messages during the British Rule. Now the need of today is to recall all these values and incorporate them in our daily life. These spiritual and philosophical ideas of Indian Ethos have been put to extensive practical demonstrations by some of the Indian companies like, Indian Oil, Air India, Gujarat Ambuja Cement Ltd., Tata group's companies, etc. which are acting as eye openers for many.

(5) Skill in Action and Evenness of Mind
(YOGA KARMASU KAUSHALAM AND SAMTWAM YOGA UCHYATE)

In the second chapter of GITA, Lord Krishna has defined YOGA (Stanza 50 & 48). He says, "YOGA is dexterity/skill in action" and "Evenness of mind". This indicates the art of working with perfect equilibrium in all the different conditions indicated by the term, 'Pairs of opposites' like pain and pleasure, gain and loss, conquest and defeat. Thus, one should not only have perfect skill required in any action but one should also have an understanding to perform the action without any attachment. Attachment means wrong imagination, false expectations, day dreams about the results of action, fears for the result, etc. One should remember while performing an action that past is dead, future is yet unborn hence concentration on present fully can only bring out excellence in performance. In the pre-occupation of past and future, we lose our valuable immediate present moments, given to us to act; to strive, to achieve. Hence, one who knows the art and science of the work, performs and performs it without attachment and accepts result—whatever it may be—with perfect equanimity of mind is KARMAYOGI—and he becomes the master of all situations and never be a victim of the same. Today's manager is required to develop such an attitude to manage the situation effectively. Such maturity of mind will give the manager a capacity to face the worst situation. He can learn lessons from his experiences with courage of the 'SELF' within.

Hence "Act established in equanimity, abandoning attachment". Forget everything except the work you perform. In that case you will not care for the success or failure—you will just engross in your work only.

Suppose, inspite of this you do not get success. Then what should you do as a manager? You should accept the result with calmness of mind, showing emotional maturity. This equanimity of mind will provide you a capability to face even the worst situation. Equanimity of mind makes possible a deeper introspection and will enable you to see clearly where the things went wrong and why?

Moreover, evenness of mind can also be developed by offering your all actions to the GOD and accepting the results as the Grace and Blessings from HIM. Religion is always the manifestation of the natural strength that is in MAN. And such attitude enhances this strength immensely.

All the executives in troubled times will derive immense strength and benefit if they observe and follow the truth lying behind the above message given in 'Bhagvadgita'. Once Swami Vivekanand has written to his young entrepreneur disciple at Madras, "Try to manifest divinity within and everything will be harmoneously arranged around it." (Letters of Vivekanand, p. 167).

(6) Means are equally important as the ends (YĀDRISI BHĀVNĀH YASYA SIDDHI BHAVĀTI TĀDRISI)

Means are given equal importance in our culture. Objectives of any organisations must not only be in correspondence to the values prevailing in the society but these must also be for the benefit and welfare of all—individuals, organisations and society. Means applied for achieving the objectives must be pure, just, honest and non-harming. Thus, socially acceptable values are to be followed in determining the objectives as well as in the process of achieving these objectives.

We find around us much dishonesty and corruption and we also find such people wealthy and happy. This creates doubt in our mind about these values. But one always has to pay the cost for the things one gets. Such people do not have any mental peace or happiness within. They suffer from several stress generated diseases. They live their life in midst of various kinds of fear and threats. Their mind remains always restless and agitated.

In fact nobody likes dishonesty, corruption or falsehood. Even the greatest of the liers does not want someone else to lie to him. Even a man who hurts others, does not want himself to be hurt. Thus, dishonest and corrupt people also expect honesty from others. Similarly, everyone loves kindness, honesty and to be loved. Don't you like if someone serves you with love and kindness? This indicates that we have values for all these things in the core of our hearts. These things are our nature. Hence, purity in means is emphasised. Gandhiji has applied this in practice. Our objective was freedom of our country—very right, just and appropriate objective and he insisted on applying only just and appropriate means to achieve it and Gandhiji has shown that it was possible. Hence, managers are required to observe purity to means and they will definitely gain respect, loyalty, initiative and enthusiasm of all the persons working with them because people still have respect and love for these basic values. With such dedicated employees, managers will succeed to achieve organisational goals and they can also live a meaningful, happy and satisfied life with mental peace.

(7) Sharing Material Prosperity and Spiritual Achievements with Others

Management of human resources is an evolving science. Any business is considered as sound as its people. And management of people is not that easy. A large number of theories and concepts have been developed in western management philosophy in this area. We also do have some principles to guide us from the vedic age.

Our RIGVEDA offers a comprehensive vision of corporate life in the following MANTRAS:

Common be your Prayers
Common be your Ends
Common be your Purpose
Common be your Deliberations
Common be your Desires
United be your Hearts
United be your Intentions
Perfect be the union amongst you.

Today we are thinking about 'PRAYERS' in the morning, (Japanese management) management by objectives, involving people in determining objectives, taking interest in their personal life etc. All these elements with some other valuable concepts we do have from the vedic age. If the above MANTRAS are followed in organisations, problems can be minimised and productivity can be maximised.

Today's management emphasises cordial relations with the employees and gives various theories for the same. We also had such theory from the vedic age. Look at the following stanza.

OM SAHA NA VAVATU
SAHNAU BHUNAKTU
SAHAVIRYAM KARVAVAHAI
TEJASWINA VADHITAMASTU
MA VIDVISHAVAHAI
OM SHANTI, SHANTI, SHANTIHI

ॐ सहना भवतु
सहनौ भुनक्तु
सहवीर्यम् करवावहै
तेजस्वीना वधितमस्तु
मा विद्विषा वहै
ॐ शान्तिः शान्तिः शान्तिः

Om, May the Almighty protect us both (the percepter and the disciple, the manager and the subordinate) May He nourish us both. May we work together with great energy. May study be vigorous and fruitful. (keeping pace with advancing knowledge in respective areas). May we not hate/quarrel with each other. OM, peace, peace, peace.

If this 'mantra' is followed in its true spirit, Henry Fayol's 14th principle "union is strength" will automatically will take place. Apart from this every activity including business is based on concepts—given in our scriptures—like YAJNA SPIRIT which implies sacrificing individual desire/interest in favour of larger benefits of others, SREYAS, which implies preferring long-term benefits over short-term gains and SHARING, which implies sharing of prosperity, earning and everything with others, where business is viewed not as a means of profit-making but for the overall development and growth (Physical and spiritual) of individuals, and organisations and the whole mankind towards its perfection.

(8) Macro Vision

Most of us suffer from micro vision and self-centred views of life and face so many problems and conflicts. Instead of this we are required to develop macro vision as taught in our Vedanta. We should try to understand and accept that I am not a single solitary individual but I am a part of the whole universe. And this universe is nothing but the manifestation of the GOD in different forms and names. And all of us are interrelated with each other and everyone of us has certain role to play, certain responsibilities to exercise towards society. Such understanding develop a macro vision in us.

Developing such macro vision is the need of today's world. The times are changing very fast. Globalisation has made the world a 'Small village'. All the nations have now woven into one fabric. An event that takes place in one place can affect the whole world. Hence, management has to learn to view the situations on bigger canvas by coming out of its micro vision, and keeping in view the welfare of the whole mankind while taking any managerial decision.

Our Vedanta has such macro vision due to which our Indian Culture and Civilisation have survived and remained as precious as ever. Now great thinkers of the western world including some of the great scientists have also started to accept the oneness of the whole universe.

Thus, these Indian Ethos have a strength to turn the whole scenario inside-out. Western countries have now shown interest in studying Eastern (Indian and Japanese) thinking for effectiveness and efficiency in managing their industry and business.

But here a question may arise in a mind of an individual that inspite of having such valuable concepts with us since centuries together why we see all around decline and fall of these values and corruption, dishonesty, insincerity, laziness, etc. A nation which has a very rich heritage of culture and values and which has drawn the attention of other countries in the early times and even today, why it itself suffers from so many problems?

This may be due to the wrong interpretation of the values and concepts of our Indian culture by some vested interests—like determination of caste by birth, [In fact, our scriptures state that a caste depends on GUNAS/ Qualities—inborn and acquired] blind and mindless pursuit of rituals etc. These vested interests wanted to have all power in their hands by denying education and access to knowledge etc. to majority of people. Women, traders and workers became their victims. Manual labour was started to be considered as the lowest form of work [while our scriptures consider every work as sacred and important in its place and accept the dignity of labour]. Consequently a guilt complex and inequity started to prevail in the society. The true lessons taught by our VEDAS, UPNISHADS and BHAGVADGITA were interpreted wrongly and the whole society has gradually became divided.

The Britishers saw the divided India and destroyed whatever good was left. They associated Indian ethos and values with so many inhuman practices, untouchability and wasteful Vedic rituals etc. and started to look down everything Indian. On the other hand, Indians who got education through English language also become the victims of this prejudice. They also lost respect for their own national heritage, culture, values, etc.

But now the time has come to research the age-old vedic values and Indian Ethos and their positive impact on managerial effectiveness. No nation can progress on borrowed culture for all the times. And we do have very rich culture, traditions and values with us. The only thing required is to accept them and try to learn and understand them in their right perspective and then apply them in practice and we would see the wonderful results. Today's world with its changing economic, political, technological and socio-cultural aspects can be better managed by following Indian values and ethos.

Thus, we should be very proud of having such values and such unique vision to view the things. Ours is a holistic vision and unless some such vision is applied in management, it would not be possible for the business world to face the challenges—within and without—successfully.

3

Man at Work and Vedanta

Management always remains a challenging task. But now-a-days in the midst of rapidly changing environment it is becoming more and more challenging. Everything is changing so fast at all fronts—at political, economic, technological, social, cultural, etc.—that management Is becoming more and more complex and complicated. One has to run to keep pace with the changing forces of environment not for growth or development but sometimes even for survival. Rapid development in transportation, tele-communication and other infrastructural technology has transferred the whole world into a global village. Thus, rapid change is the only unchanging component in present-day society which has made management of business, management of people and situations and management of all other things a very demanding task. It not only requires theoretical knowledge of management, managerial skill, intelligence, vigilance, alertness, experience, vision, etc. But it also needs calmness and equanimity of mind, reasoning and discriminatory capability and emotional maturity.

This difficult and complex task of management in today's world can be performed with somewhat more ease, and with more effectively and productivity if we apply our own principles, concepts and truths given in Indian philosophy and in VEDANTA. How the VEDANTIC TRUTHS can be helpful in practice of management and even in our day-to-day problems has been shown clearly in "BHAGVAD GITA" in which whole of the vedas, and upnishads (Srutis) are assimilated by Lord Kṛṣṇa beautifully. He preached a philosophy of practical vedanta to help the people working in different walks of life. A man or woman—at work, at home or in the office, in a factory or at construction site, in the educational institute or in politics or elsewhere is a person to whom Sri Kṛṣṇa addresses his teachings in the GITA.

The message given in GITA is a philosophy of work and how to attain spiritual development in and through that very work situation. Thus, it is addressed to all human beings everywhere irrespective to any particular nation or religion, and represents the vedic vision of universality and harmony.

Unfortunately we never understood the GITA as a guide to practical vedanta till now. But now fortunately we started to accept its significance. Now we see that the Bhagvad Gita is the best commentary on upnishads (vedanta). Many a times religious ideas were one-sided, narrow and intolerant of other faiths and religions. But GITA as the great philosophy of vedanta has tremendous strength and it confers strength on others as well. When vedanta becomes practical in daily life, it brings tremendous social transformation with human dignity, human freedom, human equality, spirit of service, capacity for efficient teamwork, etc. which are essential gradients of efficient management.

But we—Indians—never tried to understand and practise vedantic truths taught by the GITA. We worship GITA, piously recite it and do everything else except to live its valued teachings. Now the time has come to study it seriously and put it into practice sincerely.

Vedanta has Rājarṣi concept for management. Rājarṣi means a person who combines rāja (power) and ṛṣi (spirituality) in oneself. This emphasises that all who exercise power over others must be spiritual, they must have divine qualities within by which they use power for the good of the people, for the service to others. Thus, a Collector, a Police officer, a Chief Minister, a Vice-chancellor, a Principal or a school teacher or any manager who exercise power with some spiritual growth will make them use the power to serve the people better.

In spite of having vedanta as our national philosophy, ours is not a vedantic society at present. According to Shankaracharya this philosophy and spirituality was lost by falling into the hands of DURBALAN (weak) and AJITENDRIYAN—(who have no control over sense-organs)—"Weaklings in body and will and bereft of discipline of the sensory energies". Since past two thousand years our society was built upon ideas and ideals of lesser humanistic values given by Smrtis with plenty of discrimination between one group of people and another, with evils like untouchability, with high privileges and power to some and no privileges to others including women.

Here we must understand the difference between Sruti and Smriti. Sruti implies SANATAN DHARMA—that exists eternally while Smriti indicates YUGA DHARMA—a dharm relevant to a particular period of time for a particular society, which keeps on changing according to the need of the time. Thus, Smritis come and go while Sruti represents eternal truths which never change and which are universally valid. Smritis become obsolete and irrelevant with change in time like Manu Smriti, Yajnavalkya Smriti etc. Take an example of our new Democratic constitution adopted in 1950. Now no old smritis can go against our 'Constitution smriti'. Constitution is our present day smriti.

Thus, we made a mistake. We forgot srutis which give eternal truths and gave too much emphasis to smritis—leading to fall in values. But now again some people realised that the GITA and UPNISHADS can be important messages of life and action and inter-human relations. No other religious book lays its stress on 'Work' as the GITA does.

Vedanta philosophy of GITA is based on the human being at work and not on the human being sitting for PUJA or performing other rituals. It is a comprehensive philosophy of work efficiency which includes even PUJA, medication and other rituals. But a central focus is on human being at work—all the times.

Shankaracharya says in his brief introduction to his commentary on the GITA.

> "Dvidho hi vedokto dharmah Pravrtti laksano nivrtti laksanasca, jagatah, sthiti karanam—Praninam sāksāt abhyudaya nihsreyasa hetuh"—

"Two-fold is the philosophy taught in the vedas, one is the philosophy of pravrtti, action, the other is the philosophy of nivrtti, withdrawal from action,. i.e. meditation, both are needed to establish a stable world order".

Modern psychology calls them extroversion and introversion. Both these are combined here because "These two are needed to ensure for all beings true material prosperity as well as spiritual growth and fulfilment".

The two words used here are to be noted. The first is 'abhyudaya'—welfare in society. Now economic, political, social and all kinds of welfare come always from pravrtti—action—whether at home, factory, administrative office or any other such place. Honest, sincere and hardwork is the only means to achieve abhyudaya. Here UDAYA mean development and welfare and ABHI means with others in society. This indicates that you cannot have material progress individually. You can progress only as part of a society, by interaction, by cooperation by team work. Abhyudaya is found expressed in modem welfare states where everyone gets enough food and drink, good education, good house to live in, fine roads and transports, medical care and other comforts. But in spite of all these facilities vedanta considers them not enough, they cannot assure human fulfilment. These can also produce some new problems and personality distortions in mind. Thus, many western countries like Japan, Sweden, etc. which have such comforts suffer from external welfare and internal emptiness resulting in some other kind of problems.

At present we are passing through the process of globalisation. Many multinational companies are entering in Indian economy with new products. Indian industry is also following the same trend to survive. The situation has been becoming such that men and women are subordinate to things and not things subordinate to men and women. Some subordination to things, no doubt is harmless and sometimes necessary but more and more of it is harmful not only to the mankind but also to nature or natural environment. Thus, to be the slaves of the senses and sense objects is not desirable. Hence, it is this slavery that is to overcome by recognising the need for and entering a spiritual life—understanding the concept of 'nihśreyasa'. Therefore, the GITA presents the combination of 'abhyudaya' and 'nihśreyasa' as the two phases of complete healthy human life.

It is our experience that people who have achieved everything that abhyudaya can give, feels at some stage or other in their life, the feeling of inner emptiness and due to this some commit suicide .also. A number of suicide is more in welfare sates like Sweden and Japan. That is why Shankaracharya refers to the second human search known as niḥśreyasa, 'supreme welfare', the spiritual freedom of the soul. Niḥśreyasa is an inward spiritual journey leading to spiritual emancipation and life fulfilment where one can realise one's true SELF. Hence Shankaracharya says that through 'WORK' you achieve abhyudaya and you achieve niḥśreyasa through spirit of service and meditation, through the inward journey of your mind in search of ever pure, ever free, ever illumined ĀTMAN within all.

But according to Swami Rangnathanada, we confined GITA-teaching to the book itself, we worshipped it but never try to live its teaching. If it is taken in its right spirit it will destroy our laziness, pettiness, and selfishness within a moment. The wonderful idea—concern for others—and spirit of service it gives birth to, is an essential part of every religion. The Bible has it. The Koran has it. Other religions also have it. But in GITA it is highly emphasized and universalised.

Teaching in GITA is for everyone in every occupation of life, not just for Hindus only. The word 'Hindu' was originally meant for the people of Hindustan. Thus, it addresses the whole humanity. It proclaims that you are not this genetic bodily system. There is a divine spirit, ever pure, immortal in all of you. Thus, its message is universal. If you are a manager, you will be a better manger. If you are a principal you will be a better principal. It will inspire you and help you to achieve both—abhyudaya and nih̆seyasa for the whole humanity.

The capacity to establish happy relations with others is a spiritual capacity. It is not merely an outcome of intelligence. One may be very intelligent but he may be a petty-minded individual. But when your spiritual awareness is awakened, you will start feeling oneness with all.

We are facing at present many problems which cannot be solved by ordinary and worldly knowledge. We need something more. Bertrand Russell says, "unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow".

At the national level we are fighting for our rights and privileges. There are four types of people among us.

The first category of people do not want to do any work at all. (TAMASIC)

The second group of people will do only negative work which destroys the society. They are criminals, (More TAMASIC).

The third category of people to which most of us belong, have every opportunity to work and contribute towards welfare of the society but somehow they do not feel joy and satisfaction in working. They seem to work under great stress and strain, which get expressed in psychosomatic diseases like asthma, bronchial troubles, hypertension, so on and so forth. Here people earn money but cannot enjoy life.

The fourth category of people we come across rarely—like Sri Ramkrishna, Sahjanand Swami, Swami Vivekanand, Swami Chinmayanand, Swami Dayanand (Coimbatore), Mahatma Gandhiji who are full of the joy of living, of sacrificing, of serving. Because of these people we are still able to preserve our philosophy, our culture.

In this situation the most practical path for our country's regeneration is KARMA YOGA taught in Bhagvadgita. The GITA considers KARMA as DUTY or SADHNA. Action is to be performed by dedicating it to the SPIRIT (Divinity) within. And whatever result/fruit comes is to be accepted as the grace of GOD (PRASAD BUDHY) with equanimity of mind.

Thus, vedanta has wonderful approach to human welfare, human development and fulfilment through work itself. At the same time no single human purpose, desire, human urge is neglected in this philosophy. This comes from a wonderful formulation of four categories of Purusarthas. Purusartha means that which is sought after by a human being.

This four categories of Purusarthas are known as Dharma, Artha, Kama and Moksa. In actual life the first is Kama, sensory satisfaction and then comes Artha, Wealth. But to satisfy the first, you need a second one that is, artha, wealth. You have to produce wealth by working in agriculture, industry or in some professions. But vedanta puts dharma first. Because if dharma is not there a few strong people will get all the Kama and Artha. So dharma—science of values—becomes the primary factor. When you are in a society, you have got to live with and relate to other people too. You cannot ignore them. You need them. Hence, kama and artha are to be attained with dharma—through proper ways and means.

All people—whether they belong to the U.S., Russia, Japan, China or India—seek these Purusarthas. It has universal applicability. Moreover, each one of us has three facets to our personality. It exercises itself in the intellect as intelligence (knowledge, wisdom), in the mind as emotions and variety of feelings and in the physical body through our actions. Every human being is supposed to strive for three-fold development in vedanta:

☐ Achieve maximum development—internal and external at the individual level,

☐ Relate oneself with the whole of creation—including trees, plants, animals, birds and other human beings through positive interactions, and

☐ Ultimately seek the way to reach out to the peak of evolution by realising oneself to be the part and parcel of the ultimate truth. Bliss, Godhood or by whatever name one may opt to call it.

Motivation is also very nicely described in vedanta. It says that work is very natural for living human beings. They work for their own development and growth. So vedanta insists that let good actions flow out of us naturally. Right action, performed in an excellent manner will manifest the best of qualities in us. It will uplift the doer and produced maximum happiness to greatest number of people. Thus, motivation is internal and not external. In fact GITA itself is an example of wonderful motivation provided by Lord Krishna to Arjuna.

Moreover, vedanta teaches that unless you learn to manage yourself you cannot manage other people and other things effectively. For managing efficiently and successfully the outer world one must learn to manage and control one's inner world, i.e., one's own desires which arise at mental level, one's thoughts caused by desires which arise at one's level of intellect and one's activities which take place at the level of physical body to execute the thoughts. Self-management also implies equanimity of mind against the pair of opposites like joy and sorrow, success and failure, etc. It also Implies one's perfect control over attachment (RAGA), fear (BHAYA) and anger (KRODH) in one's day-to-day functions.

The central teaching of vedanta is given by Swami Vivekanand beautifully in a brief, (Complete Works, Vol.1, 1962 edition, p. 124).

"Each soul is potentially divine".

"The goal is to manifest this divinity within by controlling nature—external and internal".

"Do this either by work, or worship or psychic control or philosophy—by one or more or all of these—and be free".

"This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details".

Thus, vedanta insists on integration of material prosperity with spiritual progress. By working efficiently only growth or development is possible for an individual. This external growth is to be associated with inner growth for enjoying life, for job satisfaction and for mental peace. How this is to be achieved while managing a business is the major theme of this book.

4

Indian Management Thought— The Role of a Manager

INTRODUCTION

In the beginning of 20th century, India learned techniques of management mostly from the United Kingdom. In the post-war years it also turned to the U.S.A. and other countries and adopted mixed economy model after independence which did not work efficiently. In the recent past the world has witnessed the total collapse of the Soviet model in the U.S.S.R. and all other Eastern European countries on one hand and impressive rapid growth of Germany and Japanese economies on the other. Many people including managers, therefore, advocate the adoption of Japanese management system to achieve similar results in India. But they are not aware about the fact that their own country also has its own philosophy of administration and management.

We know that Soviet model has not worked well here. How far is it reasonable to adopt Japanese or any other model? Did the Japanese borrow their management thought from others? Japanese, no doubt, took from the west some of its technology and concepts like quality control from the U.S.A. but they enriched these by their cultural ethos continuously improving their product by the application of their own innovative genius. Mere copying would never have worked. Here it should not mean that we should keep our doors closed. In the rapidly changing and highly technological environmental of today we are going to affect and be affected by what is going on in this world. VEDAs also teach us, "Let noble thoughts come to us from all directions". What is important is how do we interpret, adopt and assimilate the incoming influences in consonance with our culture and tradition.

India is possibly one of the very few if not the only civilization having the longest history of unbroken continuity of its culture, tradition and ethos. According to dictionary meaning ethos is the characteristic spirit of a community which differentiates it from other communities. Our ethos, culture, and traditions come from the VEDAs, the RAMAYANA, MAHABHARAT, the BHAGVADGITA, and UPNISHADS. Management is not something new to the Indians. In production and trade, ancient India was almost leading country in the world. The Mahabharat (Shanti Parva) and Kautilya's Arthshastra discussed the management of state in detail. Moreover, Buddha, Shankaracharya, Guru Govind Singh, Swami Vivekanand and other spiritual leaders were great organizers. Our managers should remember this great heritage and base their role as a manager on Indian philosophy.

Some Basic Elements in Indian Philosophy

"Aham Brahmasmi" is the first lesson given to the Indian child. God resides in me. I am divinity incarnet.

Similarly, "Tatwamsi" is the second lesson given to the child which says that God resides in others too. God resides in everything.

We—Indians—work to realise the divinity within us by controlling nature—external and internal and not simply to satisfy our physical and mental needs. Work is therefore a 'SADHANA' in Vedanta philosophy. Since I am not the Creator of the Life/energy that enables me to work, it is not proper to measure the returns to my efforts only in terms of rewards I get. My work can only be an offering to this divine in me. Such concept of Indian work-philosophy helps managers to develop humility and reduces the sense of "I" ness. Work in Vedanta is considered a duty and not a right. Management of work/ people is aimed for enabling the people to realise the divine in them.

Self-management is an integral part of Vedanta. The manager should first manage his own self. We know that Hitler was excellent Manager. He could motivate the whole German nation. He was very good team builder. He made Germany very strong and highly productive in just twenty years. But lack of self-management ruined him and also destroyed Germany with many other countries. That self-management is considered very important in Indian management thought.

In Vedanta the "RAJARSHI" concept was advocated as the ideal of effective manager. It indicates that a manager must be RAJA—a king (skilled in governance) and also a RISHI (Ideal human being with divine qualities) who can manage himself. Self-management here means to be the master of one's own thoughts, feelings and actions.

By managing self a manger leads his organisation towards its goals. Now whatever may be the goals, the ultimate goal to be kept in mind is always the growth of individual, organisation and the society. Moreover, for being a manager his skill, experience, knowledge and functional ability are not considered enough. His value-standard and emotional maturity are also equally important. Apart from this the manager must have a balanced and matured mind. With emotionally upset mind his knowledge, skill and experience would have no meaning.

Thus, in Indian management philosophy, managing tasks and people is not enough. The manager has to manage himself also. Through regular meditation one can get inner strength to manage oneself. Indian YOGA has already proved that it can contribute a lot in this regard. One who can manage oneself can only manage other things effectively.

Moreover, Vedanta demands a healthy philosophy of life and practice of human values in managers. This only can make one a perfect manager. Healthy philosophy of life implies healthy and appropriate attitude towards life and society, towards oneself and others. Our Tata Steel in its advertisement says, "We also make steel", while a T.V. Company says about its product as "Neighbour's envy, owner's pride." This is the difference between the approaches. The former is a more healthy approach.

To be an effective manager one needs three basic qualities in Indian philosophy:

(i) Healthy philosophy of life and a balanced and matured mind. (Service orientation and concern for the people should be in the centre).

(ii) Clear idea about his goal and role at individual, organisational and social level.

(iii) Quality of a good physician who is always emphatic, objective and takes an appropriate action.

Consideration of different roles that manager has to perform within any organisation in context to these basic elements of Indian Vedanta philosophy is interesting.

Manager—As an Organiser

In Indian tradition duties were given much importance in every organisation. Most of our smrities (secondary scriptures) start with narrating duties which are in fact, social responsibilities. As we are all born, grow and live in the society we are all indebted to it. The organisation is also a part of the society so it is also indebted to it. Hence, profit-making can never be a major goal of any organisation. The whole process of business is to be based on human values.

Thus, the major objective of any organisation in Indian management philosophy is the betterment of the society and to help its members to be better human beings. The manager must take the Indian workers in the right perspective. Illiteracy no doubt, is widespread in our country but it does not indicate that Indian workers are uneducated. There is a very sound system of non-formal education given by the elders in the family. Hindus (almost about 85 per cent of the population) know their religious philosophy, well from 'RAM CHARITMANAS' in the north, "JNANESWARI" in the west and 'THIRUKURAL" in the south. RAMAYAN and MAHABHARAT are known to every Indian. Thus, majority of Indians are though illiterate are not uneducated. Any training imparted in simple language appropriately will be picked up in no time by our workers. They are also hard-working and have some background of philosophical knowledge and outlook.

Growth of any organisation is the responsibility of organising manager in every country. But Vedanta believes that the very purpose of work is to grow, to manifest divinity within oneself. Growth is here interpreted in three ways. It means growth of Head (JNANA) which indicates intellectual growth and creativity. Growth of Heart (BHAKTI) which means concern for the people, sympathetic and humane behaviour with full understanding. And growth of Hand (KARMA) which indicates development of skill and art of doing things with dedication. Human being should develop in all the three ways which make them more rationale and skilled at their work. Indian manager if follows this line of thinking, his organisation would automatically grow harmoniously.

Moreover, Vedanta philosophy tells us that man has two aspects—individual and social. Growth is required in both. Growth of one ignoring the other is harmful. The Soviet system failed because in the name of socialism individuality is curbed while capitalism failed because in the name of individualism people at large were ignored. Thus, organisation's growth should take place in such a way that not only human beings associated with the organisation but society as a whole should also be get benefited.

Manager—As a Motivator

Work is considered essentially in Vedanta as an exercise of energy. A living body has no alternative but to be working. A non-working body is a dead body. So we cannot motivate human beings to work in Indian philosophy. What we can do is to direct their energy in right direction.

According to Vedanta philosophy man's basic desire/want is to attain happiness and avoid unhappiness. He does four kinds of PURUSHARTH in the quest for happiness:

ARTHA—It indicates basic necessities of life like food, clothing, shelter, etc. Artha also implies YOGA (योग) and KSEMA (क्षेम), yoga means attainment of what I do not have and Ksema means protection of what I have.

KAMA—After the satisfaction of basic necessities of life there arises the requirement of the mind—desire for pleasure—at material level. After the satisfaction of desire for pleasure at mental level, man wants power and position, name and fame, respect and recognition—the requirement at an intellectual level.

DHARM—Here it is insisted that Artha and Kama are to be gained by Dharm—i.e. in an appropriate way.

Thus, life in Vedanta philosophy is a pursuit of happiness at these three levels of body, mind and intellect. Happiness is the end of all the purusharths. When happiness is achieved a man wants to hold on it and when unhappiness comes he wants to get rid of it. Thus, both prompt a new series of action. According to Vedanta happiness, that a man basically wants is not the happiness ordinarily available. He wants to become happy at all the time, in all the places and in all conditions. It means that he wants happiness which is not limited by time, place or condition. He wants limitless happiness that cannot be satisfied by any material gain in life which is always limited. Now this limitless happiness is nothing else but BRAHMAN. Attainment of limitless happiness makes one even free from the desire to acquire happiness. This is MOKSA (मोक्ष) the fourth purusharth. And this is the DARSHAN (seeing, experiencing or realizing the truth) of vedanta philosophy more or less implied/hidden in every Indian. Any programme designed for motivation must keep this distinguished Indian vision in mind and the whole programme should be oriented in that fashion.

If we consider here Maslow's need theory, it seems that man is basically a needy animal. But Indian culture considers men as अमृतस्य पुत्राः—Children of immortal bliss and full of immense potentialities. Fat salary and perks can motivate people to some extent but ultimately they can be motivated only when they are recognised and given respect as human beings and helped in developing and manifesting their inner divinity and potentialities. We can site an example of how Sri Krishna in the GITA motivated Arjuna.

In the first chapter of Gita, Arjuna decided not to fight and put his arguments in 19 shlokas. Sri Krishna did not interrupt Arjuna and gave patient listening. He noted Arjuna's feelings and thoughts but did not interfere and kept silence. When Arjuna completed, Sri Krishna started speaking. He first appealed him on the emotional level (2 : 2.3) and said, "This unmanliness does not befit you". He then emphasized Arjuna's strong sides and referred to his weakness as a temporary phase. He tries to give back Arjuna his self-confidence. Then he dealt with the problem on the intellectual level. He showed how to look at the problem on a bigger canvas. In shlokas No. 40 to 53 Sri Krishna discussed how to do work and finally he described the goal or end results of these actions in shlokas No. 55 to 72, of the second chapter.

The whole process Includes five stages of motivation:

1. Listening patiently.
2. Putting stress on good sides/strengths.
3. Discussing on intellectual level (ज्ञानयोग).
4. Showing the action plan to achieve the goal.
5. Discussing the consequences of proposed action plan.

This is a wonderful way of motivating an individual's full potentialities towards desired action, Indian managers are required to follow this practice.

Manager—As a Leader

According to Indian ethos, a leader's important qualities are his skill, emotional maturity and world view. Apart from this, unless and until he is familiar with some characteristic features of Indian psyche, he will not be able to communicate effectively with his subordinates/followers.

It is to be noted that leadership during the Indian renaissance came from those who were basically religious personalities. Raja Rammohun Roy, Sahjanand Swami, Swami Vivekanand, Mahatma Gandhi could move the people. This shows two things. First, natural leaders are more acceptable than official leaders to Indians. Second, leader must have a strong and pure character.

Moreover, leaders in Indian philosophy should also be able to emphasise that by achieving material progress they would also be benefited spiritually. If one does his duty (कर्त्तव्य) well, he will be benefited in both the worlds.

Human touch is also considered very important element in leadership. Majority of Indian successful industrialists and entrepreneurs were not MBAs, but their understanding of Indian psyche and Indian ethos helped them in getting things done successfully.

In our country the image of DEVI (Goddess) is shown sometimes with three eyes (third eye in the middle of forehead). The leader/manager is also required to develop the third eye—the eye of insight and foresight. Accordingly before taking any decision he must think about the consequences of the action to be taken. Will it deliver long-term good (श्रेयस) or short-term gain (प्रियस). Thus, he considers here the futurity of present decisions which is the essence of strategic planning.

Indian workers/employees get more motivated with the spiritual leaders, i.e., by Path of devotion (भक्तिमार्ग) than the path of knowledge (ज्ञानमार्ग). Though Indian respect JNANAMARGI saints, the majority of Indians—even educated—like the path of devotion (भक्तिमार्ग). It makes clear that Indian Psyche responds more to emotional appeals by the leader. This of course may result in hero-worship but it is not that bad as the same can be converted into organisation worship. Though it is suggested by our stalwarts that what we require is collective leadership. It is interesting to note here that

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Swami Vivekanand did not want benevolent leaders like Yudhishthir, Ashoka or Akbar in modern India. He wanted people's participation. As we have adopted democracy it is there politically at macro-level. It is to be brought at micro-level—in every enterprise where leaders should lead in a peculiar Indian way in the right sense of the word.

Moreover, people in India like to see their leader as an Individual above average—with integrity of character, honesty and truthfulness. He can command love, respect and loyalty of his followers/subordinates only by being so and by being fully credible. If they do not find these qualities in their leaders, their work culture will be affected adversely.

Further, a leader should understand that dichotomy between personal life and professional life has also to be scrapped. An individual should be given an opportunity to develop as a whole. Hence, growth in professional life should be combined with growth in personal life. Thus, Indian leader should lead the total life of his followers so as to promote harmony between the individual and the groups, the society and the whole mankind as required by Indian culture.

Manager—As a Change Agent

Manager has also to play a role of a change-agent. We live now-a-days in a very rapidly changing environment. One of the major objectives of motivation is to bring required change in the approach and behaviour of a person. Vedanta philosophy suggests four measures to introduce change.

1. Path of Knowledge

When one understands right and wrong, appropriate and inappropriate and accepts the importance, of change for the healthy existence of one's organization, one takes action in that direction. Training, discussion, debate and contemplation can play significant role in imparting knowledge.

2. *Path of Emotion*

When one emotionally feels that psychological satisfaction from work is possible only if one takes a particular action, one will definitely take it by doing required change in one's approach and attitude.

3. *Path of Action*

When one is made to accept that every action produces results good or bad and one can learn from experience the cause-effect relationship one will try to take an appropriate action which brings a required change in oneself and one will continue to make such changes for further growth.

4. *Path of Mystic Experience*

Mystic experience which lies beyond one's intellectual understanding also sometimes brings change in one's attitude and outlook towards life.

The manager has to apply an appropriate path or combination of more than one path for his employees depending on their personalities and perceptions. The example of how Sri Krishna motivated Arjuna in the Gita and brought the required change in his mind is well before us.

Looking to the present scenario it seems that we have forgotten our basic values and vital elements of our culture. One of these vital elements is trained and disciplined minds and hearts. It is this missing link on which we have to concentrate our attention and introduce it into our education, religion and inter-human situations so as to regain the lost values.

We see around us, violence and corruption for seeking power, position and money. But really speaking nobody is interested in power. Everybody is interested either in position or money. Everybody is interested basically in happiness, harmony and peace within. Every human being wants ultimately that limitless happiness. Then why should one try to get happiness through the means of power, position and money? Why should not one try to get happiness directly? If one tries one can discover that only SATYA (truth) and values for honesty and non-violence makes one happier. It may or may not bring immediate returns in the form of money or power, name and fame, but it certainly brings happiness, tranquility and harmony within. The whole system of education and training is required to be oriented to re-establish these basic values in life.

Last but not at all the least, Vedanta philosophy does not separate material life from religious life as it believes that life does not begin at birth and end with death. It is a continuum of actions and reactions carried out whether at work, home or in a temple. Human being is always accountable for these actions. One has to face the consequences of his actions in this life or in the life to come. Nobody can escape from it. Hence, one should always be aware about the reactions of one's actions—near and distant—and keep way from wrong doings. Moreover, it becomes the duty of every individual to see that whether his actions lead to realise the divine in himself. Does his action leads to the inclusiveness of others in his "I" ness. Thus, doing duties and developing the self and associated other persons and manifesting that inner divinity, whether at home or at work becomes the 'DHARM' of every individual. Such wonderful thinking is lying in our Indian philosophy which if applied systematically in developing Indian management thought, would no doubt, bring good and appreciable results.

5

Self-Management—A Crux in Achieving Excellence in Management

Management as a discipline has developed rapidly over the years. New concepts and techniques and new ways of applying these are being innovated continuously but none has cared much for self-management anywhere in the world. It is only Indian Philosophy which puts stress on self-management from the very beginning. It never looks at human life from a narrow point of view. Its approach is always holistic.

In Indian Philosophy the RAJRISHI concept is advocated for the kings. Now there are no kings but as the king manages his kingdom, the Manager manages his enterprise. Basic principles are the same. It indicates that a manager must be RAJA—a king—(skilled in governance) and also RISHI—an ideal human being with divine qualities who can manage himself and others effectively. Thus, for being a manager, management knowledge, skill and experience are not considered enough. His value standards and emotional maturity are also considered equally important.

A human being is basically a body-mind complex. We take care of our body in so many ways like by taking bath, giving it nutritious food, giving it exercises it needs, giving it required rest, etc. But what we do about our mind? Our mind meets so many accidents daily. It gets hurt, it gets angry, agitated, dejected, disappointed, etc. What we do to take care of our mind? We just do nothing, on the other hand we know that unperturbed, calm, balanced and matured mind is very important for a manager to take right decisions. If managers are emotionally upset, their knowledge, skill and experience may not help them and it would be difficult for them to take right decisions. Therefore, managing the tasks or jobs and even managing the people is not enough. Managers first have to learn to manage themselves and then only they will be able to manage the different activities of organisation and people.

A doubt may be expressed here that managing business is quite a different thing and Indian Philosophy with its roots in VEDANTA has nothing to do with management. But if an effort is made sincerely VEDANTA has many things to contribute in different areas of management like motivation, leadership, communication, decision-making, delegation of authority, work culture, etc. As advocated by VEDAS 'Let noble thoughts come to us from all directions', but at the same time India should not completely depend on the borrowed concepts of management from the western world, India should also search about what she already has with her and let the world also to take its benefits.

Managers generally function under stress and strain as they have to work in a target-oriented areas where deadlines are given. They have to perform under conflicting situations in the midst of increasing competition at national as well as international level against continuously and rapidly changing environment.

They have to deal with so many people or so many things at a time. Their mind, therefore, remains under tension and hence they need to learn self-management as quality of management depends on the quality of the decisions which again in turn depends on manager's ability to manage SELF.

What is self-management? Managing SELF indicates managing and controlling effectively one's own desires which arise at mental level, one's thoughts caused by desires which arise at one's level of intellect and one's activities which take place at the level of body to execute the thoughts. Self-management also indicates maintaining balance against the pairs of opposites—joy and sorrow, success and failure, praise and insult, victory and defeat and so on. Moreover, it implies performing duties with full concentration and dedication without having any attachment to the results thereof. Self-management also implies one's perfect control over (RAGA) attachment, fear (BHAYA) and anger (KRODH) in one's day-to-day functions. VEDANTA teaches the basic philosophy with the help of which one can develop all these qualities in oneself. Hence, persons seeking higher managerial positions really need the knowledge of this basic philosophy.

VEDANTA advocates some of the very important lessons, useful for the manger in every area of activity. These lessons help managers to keep their mind free, open, calm, balanced and emotionally matured so as to manage things properly and effectively without any kind of tension. Some of these lessons are discussed in this chapter.

(A) Be Satisfied with Yourself

Sometimes you may have to face problems because you are not satisfied with you. In that case you have to do something continuously to set things right and make you satisfied. Almost every individual thinks so. One tries to get certain desired objects in order to be satisfied with oneself or one tries to get rid of something undesirable, because everyone wants to be happy and finds oneself unhappy. Thus, life is lived almost by all in stress and strain. The mind remains disturbed all the time. Managers with such mind cannot manage anything successfully.

Indian philosophy based on VEDANTA teaches that in spite of having attained money, power, position and everything you want, you will not be satisfied. You still want something more. There is no end to your wants. But basically what all of us want is happiness. We want to be happy for ever, at all the places and under all the circumstances. We want that happiness which is not limited by time, place or condition and we seek that happiness in wealth, power, position, entertainment, name and fame and in spite of all these we do not experience real satisfaction because all these worldly gains and objects are limited. Moreover, what makes one happy keeps on changing. Therefore, Vedanta advises to seek that happiness in the place where actually it is. It is in our own SELF. Look for happiness within. If your mind is disturbed, you cannot be happy even with your favourable and the most desired object. Hence have some basic change in your mental attitude not only towards you but towards the world outside. Then you would find yourself happy and satisfied not only with you but with others and with your job too and you will be able to perform your job in a better way with more vigour and interest.

Vedanta also teaches two important lessons 'AHAM BRAHMASI' and 'TAT TWAMASI' which indicate that God resides in me and God resides in others too. Every soul is potentially divine. Manager's duty is to bring out that divinity/potentiality from his SELF and from others. Such attitude will change his whole outlook. He would feel happy. He would learn to accept his own SELF and others also as they are—with all the strengths and weaknesses they have. Indian Philosophy teaches to accept everything as it is. You cannot change the world outside for being happy. You can only change your attitude of viewing the world. Your mind then becomes calm and free to make important managerial decisions rightly.

Moreover, Vedanta also believes that life does not begin with birth or ends with death. Life is continuum of actions and reactions carried out. The MAN is accountable for his actions performed on job or off the job and has to face the consequences of his action in this life or the life to come. The doctrine of Reincarnation* has now been accepted by the German Philosophers Goethe, Fichte, Schelling and Lessing. Hume, Spencer and Max-Muller have also recognised the principle. Even Christ Himself has, if not directly, at least, indirectly proclaimed this doctrine when he told his disciples: "John, the Baptist was Elijah". Moreover Origen, the most learned of the Christian fathers has also clearly declared, "Every man received a body for himself according to his deserts in former lives". Buddha also constantly made references to his previous births. According to Swami Chinmayanand, the modern world, is yet to discover this great and self-evident LAW OF LIFE. Thus, we are not here in this world by mere accident. We are, in fact, a part of the whole universe and given the ROLE to play according to our past actions. If I play a role in a drama, I do not bring the Role's sufferings and pleasures with me at home. I do not identify my SELF with my Role and I accept all the things in my Role as they are with perfect neutrality-unattached with its sufferings and happiness. Similarly, here also in this world I am playing my given ROLE at the office and at home too. Here also I should not identify my SELF with my Role—with my body and mind—and allow my mind to be disturbed now and then by different situations and problems that I face in my role. Though I should remember that along with the body and mind, I am also given intellect and discretion power, thanks to which I am able to distinguish—what is right and what is wrong. Thus, I have a capacity to shape my future. I can be definitely the author of my destiny.

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* Swami Chinmayanand, "The Holy Geeta", Central Chinmay Mission Trust, Bombay, pp. 61-63.

According to Swami Vivekanand, MAN has to play his assigned ROLE—ATMANAMOKSHĀRTH JAGADHITĀYA which means MAN is supposed to work here for his own emancipation and for the good of the humanity. This indicates that he has to perform his job with whole of his heart and with full dedication and at the same time he is supposed to remember that he is indebted to the society and so he is also to work, for the benefits of the society (Modern Concept of Social Responsibility). Thus, the individual who plays his role properly remains always happy and satisfied with his SELF and the world outside.

Hence, people who have subtle intellect and who are going to perform a role of executives or managers should be provided with some basic knowledge of the concepts of Indian Philosophy by arranging lectures with some reading material and by arranging workshops periodically. This would teach them how to manage SELF apart from managing others which is emphasised specially in the Western Science or MANAGEMENT. Such knowledge not only will make them effective managers but also make their life more meaningful, satisfactory, happy and tension free. The man who is satisfied with his SELF will have the capability to view the managerial problems in their right perspective and they will be able to find positive solutions for critical problems.

Topical problems come and go and challenges also will always be there in today's changing environment. These can be handled better if one has a well-managed SELF and MIND that is available, (not pre-occupied) balanced, calm and awake, that learns with every passing experience and becomes more and more matured. An individual with such vision will always be satisfied with himself. He feels 'OKAY' with himself and with others too, and he would have no problems in managing things—animate or inanimate.

(B) Do Your Work with Full Concentration without any Anxiety for Results

It is said in BHAGVADGITA that you have choice over your action but not over the results at any time. Do not (take yourself to) be the author of the results of action, neither be attached to inaction.

> KARMANYEVĀDHIKARSTE MĀ PHALESU KADĀCHANA|
> MĀ KARMAPHALA HETURBHURMĀTESANGO
> STVAKARMANI ||

(*Bhagvadgita* II 47)

The above stanza should not be misunderstood. It does not preach us to perform action without any expectation for result. It is impossible to perform action without any expectation. One must have some expectations but one should not indulge into the future expectations while performing the action so as to affect the very quality of one's performance leading to a failure. One should always remember that the past is dead and future is not yet born. One should concentrate only on present for the most efficient performance to get the desired result. Therefore, the 'GITA' gives very important message. "If success you seek, then never strive with a mind dissipated with anxieties and fears for the fruits". In fact, action and reaction are closely associated. Every action ends only in reaction/result. Therefore, work should be performed with a mind which is not anxious for results and which is not pre-occupied with the fears and doubts about results. Otherwise we will waste our present in unnecessary anxieties and fail to bring out our best to the present performance.

Moreover, you get results not by your choice but by the quality of your action. But you expect results according to your likes and dislikes. Though such expectation of result, which is natural is not in fact, a real problem. The problem lies in your reaction to the results when they come. Unexpected and undesired results disturb the mind. You can definitely perform action expecting results as there is nothing wrong in expecting results. But while, performing, you should act sincerely, honestly, and wholeheartedly so that you can achieve the expected result. Hence, you should plan and execute your work with full concentration and perfect dedication. But if the result comes contrary to your expectations, you should not react—you should not consider yourself a failure, because result is objective reality but failure or success is subjective perception. Therefore, remember the GITA's teaching—Result is always inherent in action itself and always affected by so many other forces unknown to you. Remember also that you are only free to act or not to act or how to act etc. It is your jurisdiction. But after performance of your action result falls into the jurisdiction of the LAWS OF NATURE/LORD/GOD. You cannot avoid the result of your action. One cannot jump out of a window and expect the result—falling-not to happen. It is going to happen according to the law of gravitation (which existed as a law of nature even before Sir IZZEK NEWTON invented it). Similarly, you get results according to LAWS OF NATURE which are the instruments of the LORD who gives you the result of your actions.

Thus, the objective of the stanza is to believe the Performer of an action from all his mental pre-occupations and make his mind for full concentration on the work to be performed. When the message of this stanza is understood in its real spirit you will develop a healthy attitude towards your work and towards your life also and will be able to keep your mind in equilibrium stature in all kinds of situations—adverse as well as favourable and can manage excellently.

(C) Develop Equanimity Towards the Pairs of Opposites

The LORD says in GITA that a man has to face different pairs of opposites in his life—pain and pleasure, gain and loss, conquest and defeat, etc. Against these pairs of opposites one must learn to keep one's SELF in balance. Life is full of such pairs of opposites on-the-job as well as off-the-job and one must learn the art of living against these.

First you accept and understand that your jurisdiction is only upto your performing an action, then perform every action considering it your duty. Vedanta Philosophy considers every action as duty and it is to be performed for bringing out the divinity of one's own SELF. Hence, you perform action by dedicating it to the LORD and then accept the result (whatever it may be) which comes according to the Law of Nature and therefore from the Lord Himself with the sense of gratitude—as it comes from the LORD, (PRASADBUDDHI). And you will be surprised to see that there will not be any complaint. You will be able to accept even the worst result with balanced mind and be able to find out some way out showing maturity of mind.

One whose mind is matured can maintain equanimity of mind in sorrow and joy and will be the master of all situations. Such capacity of mind can also be developed by meditation. Give some fixed time daily to meditation under the guidance of the able teacher and you will appreciate your enhanced capacity of mind and intellect to think, to analyse and to view the situation in its right perspective.

'YOGA' also is helpful here. What is YOGA? Bhagvadgita defines YOGA (II 48) as evenness of mind, the tranquility of mental composure in facing all the pairs of opposites. Work is to be performed without having any kind of wrong imaginations, false expectations, anxieties for the results and fears for the future. In all these pre-occupations you lose the immediate valuable moments available to you to act and to strive efficiently and effectively to achieve the desired objectives—Therefore, it is said, Act established in equanimity abandoning attachment".

Just as an artist forgets everything—even himself while performing on his art, if manager forgets himself in the work, that he performs, his mind is said to be established in YOGA. He will not be anxious for the success or failure of his activity because he knows that to worry for the results is to worry for the future and to live in future is not to live in present. It does not mean that one should not plan or think about future implications of current decisions. Instead it insists that do all these things very sincerely well-in-advance but when you start to perform the work, concentrate fully on that work only. Therefore, the LORD says in GITA that apply yourself to the devotion of action. The LORD has also defined YOGA in another way. He says YOGA is nothing but dexterity and skill in action performed with evenness of mind. If you can understand this the results will be wonderful in each and every area in your life.

(D) Develop an Appropriate Mental Attitude in you

What kind of attitude a manager needs? He requires healthy attitude towards life which includes concern for the people and service orientation. He requires free and available mind to concentrate on actions to be performed or decisions to be taken. He also requires equanimity of mind in pleasure and pain, in success and failure so as to enable him to take right decisions with balanced mind.

Thinking and discretional capacity given to the MAN is highly creative which can make him or mar him. If it is rightly used for constructive purposes, it can lift a man from 'manhood' to 'God-hood' and if misused it can totally destroy him and others too. Hence, as a manager you have to keep away from three things—Attachment (RAGA), Fear (BHAYA) and Anger (KRODH). When we read the biographies of the great men, we find in almost all of them an antithesis of the ordinary man. Manager should put an effort to remain always above average. VEDANTA teaches that attachment with objects/things create in us the pains of the perplexing fear-phobia. When an individual develops some desire, at mental level, he starts entertaining a sense of fear for the possibility of not getting the object desired so strongly. Suppose he succeeds in getting the object he desires, then again he fears for the security of the acquired object. The attitude of such an individual towards those that come between him and the object of his attachment is called anger. Thus, anger is our attachment for a desired object expressed at an obstacle that comes between us and the object of our desire. A manager has to achieve his own task goals—contributing towards organizational goals along with some personal goals like promotion, higher position, power, name and fame, etc. whenever anything comes between himself and his personal goals it creates anger. Anger creates delusion and intellect flamed with anger loses its discrimination capacity. Deleted intellect loses control over itself. How can we expect mature and appropriate decisions at right time from such an individual? It is just not possible.

Hence, managing SELF is considered very important in Indian Philosophy which indicates satisfaction with SELF, performance of duty/work unattached—without having unnecessary anxiety for results, equanimity towards pairs of opposites and development of appropriate mental attitude. The process of managing self generates certain qualities in a manager like unperturbed and balanced mind, development and growth within, fearlessness, steadfastness, active tolerance, sense of sacrifice, caring for others, sense of satisfaction for one's own SELF, etc. which help him to become more effective at managerial functions.

Thus, one who is satisfied with oneself who has learned an art of performing actions with full dedication without having anxiety for results, who has developed equanimity of mind against the pairs of opposites and who has control over attachment, fear and anger becomes able to manage the organization and its people effectively and efficiently without feeling any kind of stress and strain in all kinds of circumstances. He will be able to handle all kinds of challenges and topical problems successfully because he accepts his own SELF and others and the world outside as it is, because his mind is always anxiety free and available to concentrate fully on the problems under consideration, and because he knows how to manage 'SELF' which leads him to excellence in the area of general management of not only business organisations but all kinds of organisations.

6

Management of Men

The most important resources of an organisation are its human resources, who contribute to the effective functioning of an organisation with their work, skill, talent, intelligence and creativity. Therefore, the most important task of a manager is to select the right personnel, train them properly and provide them an opportunity to develop their skill. This is essential at all the levels of management. Hence, it is said that management is personnel management. Managers, no doubt, require some theoretical knowledge about management, its concepts and principles etc. to manage their overall managerial work but they need some specific skill for managing the people, which has given raise to some of the important organisational behaviour concepts, motivational theories and leadership skills and styles. These all are known to the world as these are being taught in the colleges and universities and are also being practised in business organisations all over the world.

What Vedanta has to say on managing the people effectively and successfully is the focus of this chapter.

In a sense everyone is a manager whether one occupies a managerial position or not because everyone has to manage many things during one's life—at the job or off the job too.

A manager is a leader and a leader is always expected to establish an exemplary conduct. Bhagvadgita has a very relevant stanza on it.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।। (III - 21)

Whatever a leader does, another person does that very thing, whatever he upholds as authority, an ordinary person follows that.

In Industrial organisations and in all other organisations, one person is at the top—a Chairperson—who is considered as Śreṣtha (the Head of the organisation) because that position gives a person that status in the given organisation set-up. There is a hierarchy of Śreṣthas in every organisation. All departmental heads may be reporting to their Chairperson—Śreṣtha—but every departmental head is also considered Śreṣtha in his/her respective department for some other people.

This Śreṣtha—who is considered a leader, the one others look upto, whatever he does, speaks, thinks, behaves—is followed by others, who look upto him. If he works for long hours very sincerely, honestly without having any expectation of even appreciation—considering it his duty—how can people who look upto him remain inactive and idle? The values followed by him day and night will also be followed by others. Thus, if the top man is an appropriate person from all the aspects, others will definitely follow him.

Considering this basic philosophical truth, there are some important lessons taught by Vedanta for managing people effectively and efficiently.

Love What You Do and Take Real Interest in That

You should have love and interest in whatever you do. Otherwise your work/job will be a burden to you. You would not have job-satisfaction and will develop frustration gradually and it will reflect itself in your thinking, behaviour and deeds affecting others also. Consequently, you will fail to provide effective leadership or to motivate other people.

Therefore develop love for your job, start developing, understanding and interest in your job. Be satisfied with yourself—with all your strength and weaknesses. Accept yourself as you are and try to improve. One can do any work—even sweeping or cooking—with love and interest and without any love or interest. This makes a lot of difference—Hence first learn to love your work.

Generally dissatisfaction with job comes when an individual is dissatisfied with himself. And if you are dissatisfied with yourself as a person, there will not be any job in the world which can satisfy you. Sometimes due to the habit of internalising, a complex develops which makes a person to feel him unhappy, dissatisfied, useless or worthless.

Hence, try to understand that you are as much worth as you value yourself. Others' opinions have little value. You are valuable to the extent you respect yourself, to the extent you have dignity and self-esteem about yourself. Then only you can command respect from your subordinates and manage other people more effectively.

Thus, every individual in a managerial position should be satisfied with his ownself, take interest and love his job and discover his real worth to manage efficiently the other people.

Care for the People Working in an Organisation

As a manager one should have care for the employees working under him. Robert Owen used to say that if we take care of our machines, why should we not take care of human beings who are the living beings with feelings, emotions, likes and dislikes ! If even a machine requires a good care for efficient working, what to say of the people whom a manager is supposed to manage?

Always remember that people working under you are working not for you but for themselves, because they have not better opportunities elsewhere. Hence you have to learn that how to win such persons. Men cannot be won on demand.

It is rightly said by Fransis Clarance, a former Chairman of General Food Corporation, U.S.A., "You are buy man's time, you can buy man's physical presence at a given place, but you cannot buy his enthusiasm, initiative and loyalty". You have to win all these things. It is 'CARE' only which makes other people work for you with love, loyalty and sincerity. "Man will not do an extraordinary day's work for an ordinary day's pay", stated by F.W. Taylor is also not true. In spite of being paid extraordinarily and being provided all other monetary incentives, a man may not perform, because this is not CARE. Thus, care is not merely an economic consideration, it is something that comes from an individual's heart with understanding and which is felt by the employees into the core of their hearts.

Emphasise on Duty and not Right

Indian philosophy considers work as DUTY (SADHANA). Duty is given so much importance in our culture that sometimes it seems that we do not have any right at all. Our's is a society based on DHARM. And 'DHARM' does not mean any specific religion but it means one's duty to be performed in a given situation. Moreover, the term "DHARMA" does not indicate any formal or customary religion, but it indicates that religion which underlies all religions, which brings us face to face with our CREATOR.

Western society gives too much importance to rights and duties are spelt out there very clearly as you cannot have rights without having corresponding duties. Thus, if you have a right to earn, you have the duty to pay taxes. Similarly, if you have the right to drive on the road, it is your duty to follow the traffic rules.

In Indian philosophy duties are emphasised and rights are spelt out. Thus, the duty of a citizen is the right of the state. The duty of the employer is the right of the employees. Similarly, the duty of employees is the right of employers. Thus, the attitude is quite different. We consider that all human beings are having the same divine element in themselves. It is manager's duty to develop this element and help people in their growth and development by providing them effective leadership along with other things. Similarly, every Individual performs his work considering it his duty, offering it to the Supreme Almighty authority for his own growth and development. If duty is performed accordingly, all the rights will be taken care of by the laws of nature. Such is the unique vision of Indian philosophy based on Vedanta.

Apart from this Indian way of thinking considers every work as "Important" in its place. No work is either superior or Inferior. Just as different components of a machine perform their respective functions to make the machine work, similarly different individuals in the society perform their respective work/duties. Each work is as sacred as any other work or job. Thus, in Indian culture every work has its own dignity. It is not what you do but with what attitude you do—matters. Hence, every manager who is going to manage people must understand this fact and accept the dignity of labour. A man, whatever work he may be performing is in no way inferior to him is to be accepted by a manager. There should not be any air of superiority in his behaviour towards others. Such managers can manage people very effectively.

Make People Feel They are Understood

A manager who wants to be a manager in its true sense should develop such a communication art and skill that no one develops any kind of complex while communicating with him. If you can do this, you will be the most effective manager of men because in that case that person will be ready to do anything for you. He is afterall a human being who has feelings, emotions, hopes, aspirations and whole of his inner world. Money cannot motivate a man for all the times. But if he feels that his superior understands him, he is ready to listen to him, he gets satisfaction and discovers his self-respect This transforms him into quite a different person who works honestly, sincerely and puts his hard effort and full mind and heart in performing his work/duty.

Thus, a manager should have CARE for the people and should make them feel that they appropriately understood—without creating any kind of complex in them and without considering them or their work inferior in any way.

Hence accept positively the dignity and sanctity of each work/job. Whether the person you are dealing with is a peon or a supervisor or your superior, you do not lose your dignity and at the same time, do not make others to feel losing their dignity because every work/duty is dignified and important in its place. Then you will definitely find that management of people becomes very natural to you.

All a manager to do to make the other person feel understood is to listen to a person with care, interest and patience. Then there will be the feeling of satisfaction and mingling of hearts. The person can express his ideas and opinions without any fear. Harmoneous environment will be created, where orders and instructions are accepted as their own by the employees and work will be transferred into a duty performed with pleasure.

It is true that in any given organisational set-up it may be your job to make decisions, give instructions and orders and it may be the job of others to implement them. Every one in an organisation has a different job to perform. But if an individual in his respective managerial position has been successful in developing a behavioural environment and communication skill, it no doubt, creates no complex in anybody's mind and makes persons feel to be understood, and creates a feeling that a manager really cares for them.

Self-management

For managing others effectively, a manager first has to learn to manage his own 'SELF'. For managing 'SELF' some important elements must be kept in mind:

- ☐ A manager should remain free from internalising the situations. He should not blame himself for everything that happens in his organisation. He should understand that though he is responsible for his decisions, actions and behaviour but not for others' decisions, actions and behaviour. Then only he can deal with the situations objectively and effectively. Because if he internalises the situation, he will feel sorry and frustrated and pain felt within will always be generally released by anger. Then his intelligence covered with anger will lose all kind of discretion ability and he will not be able to take correct and mature decisions. Thus, an angry man cannot manage himself, let alone managing others. Hence, if you become angry you will never be a good manager so accept that anger does not pay. Angry man is unable to manage anything, even his own words and behaviour. Thus, anger is bad for management.
- ☐ A manager should have also control over his desires, which arise at mental level, his

thoughts which arise at intellectual level and his actions which take place at body or physical level to implement the thoughts caused by desires. If he is able to control all these things, then only he can control and manage other things and other persons.

☐ A manager should have ability to face the pairs of opposites such as failure and success, joy and sorrow etc. with equanimity of mind. Thus, he must have that emotional maturity and balanced mind which can face any situation with equanimity of mind.

☐ Emotional maturity and equanimity of mind is possible only if one performs one's job, considering it one's duty without having any kind of attachment and offering it at the alter of the Almighty on one hand and accept the result/outcome of one's duty or work as the gratitude (PRASAD) of God. Vedanta philosophy has, such a unique attitude towards work, that helps manager to manage his SELF. Thus, one who knows how to manage one's SELF can only manage other people efficiently and also handle all the functions of personnel management effectively.

Thus, with the help of the philosophy based on Vedanta, India can teach the world the tolerance, equanimity and gentleness of the matured mind. It teaches pacifying love for all the living beings which plays significant role in the management of MEN. It teaches that no job is superior or inferior, and a MAN as a wonderful creation in the universe must not live for himself alone but serve all mankind and perform his job—wherever he is placed. This unique attitude makes management of men successful in all the situations.

7

Motivation—As Viewed in Vedanta Philosophy

Thinkers of the Western world define motivation in different ways. William G. Scot,[1] defines it as a process of stimulating people to action to accomplish desired goals. Motivating refers to the way in which urges, drives, desires, aspirations, strivings needs direct, control or explain the behaviour of human beings in the views of D.E. McFarland.[2] Michael J. Jucius describes it as the act of stimulating someone or oneself to get a desired course of action while Urwick opined that motivation is the dynamic aspect of management. The basic objective of motivation is considered to influence the way in which the work is performed by the employee by changing the attitude towards work, by improving the quality of work, by directing his efforts to desired direction and by helping him in satisfying his desires.

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1. William G. Scot, "Organisation Theory", Homewood III Rechard D. Irvin, 1987, p. 75.
2. D.E. McFarland,"Management, Principles and Practices", New York, McMillan, 1974, p. 537.

Thus, to motivate is to induce people to act in a desired manner. Behaviour scientists reasoned that if people act to satisfying their desires/needs and if management knows what these needs are, then people could be motivated by satisfying these needs. Here needs include all those feelings which may be satisfied by posterior stimuli. F.W. Taylor, McClelland, Chris Argyris, Porter and Lawler, etc. have given different motivational theories, which are well known in western management thought and which are also being experimented to motivate the people for desired actions in many countries including India.

Thus, the concept and the theories of motivations are known to the world. The author does not want to add anything more here. The objective here is to view and examine the concepts of motivation with all of its aspects from the view point of Indian Philosophy.

In Indian Philosophy motivation is not something external. It is rather internal. In fact, Bhagvadgita is a story of motivation. Arjuna was motivated from the very beginning but he lost his motivation due to some obstacles, hurdles and confusion in his mind. All that was required was to remove these obstacles only. Thus, removing obstacles during the performance of job is motivation in Indian Philosophy. A very appropriate example can be given here to make this more clear. A piece of sandalwood, kept in water for a long period of time, smells bad, but if it is cleared then the sweet fragrance will come out naturally. For bringing out its original fragrance we have to remove obstacles only.

Similarly, every soul is divine, having immense potentialities. Management has only to bring out that potentiality by removing the obstacles and hurdles which restrict him to perform. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return of his work—as work itself is viewed in a unique way in Indian

Philosophy.

Lord Krishna motivated Arjuna successfully by this technique. In the beginning Arjuna says, 'I will not fight' and at the end he says, 'I will do, what you say'. Arjuna was not offered any position etc. for this but all the obstacles have been removed. Motivated he was from the beginning, he only required some of his doubts cleared. In fact the Gita shows the five clear stages of motivation:

1. Patient listening—when Lord Kṛṣṇa did not interrupt Arjuna and gave patient listening where Arjuna puts his problems from 29 to 47 stanzas in the first chapter of Gita.

2. Putting stress on good points/strength while removing Arjuna's doubts.

3. Discussing on intellectual level—showing the essence of KARMA/DUTY.

4. Showing the action plan to achieve the goal.

5. Discussing the consequences of proposed action plan.

Thus, Bhagvadgita teaches how to motivate the individual within. To understand this in its right spirit some basic concepts of Indian Philosophy need some deliberation.

(A) CONCEPT OF WORK IN VEDANTA

Concept of work in VEDANTA is quite different from western concept. Work is considered here as exercise of energy. A living being has no alternative but to be working—physically or mentally. A non-working body is a dead body. VEDANTA advocates two basic lessons, AHAM BRAHMASMI" and "TAT TWAM ASI' which indicate that 'God resides in me' and "God resides in you". God resides in everything and hence every soul is potentially divine. A man has to work to realise that divinity within him therefore work is considered as duty (SADHANA) in Indian Philosophy based on Vedanta. Since I am not the creator of LIFE in me, ENERGY in me, that enables me to work, it is not proper to measure the work in terms of rewards I get. This attitude towards work is quite different. An Indian does not work only for his livelihood, but he considers it as his duty (SADHANA) as Indian philosophy teaches that every work you perform can only be an 'offering' to that 'DIVINE' in you. Every work is aimed for enabling the performer to realise the DIVINE in his SELF.

Thus, viewing the work is unique in Vedanta. But it does not mean that an Indian has no needs to satisfy. Needs are there. Actions are also undertaken to satisfy the needs but the objective and the ways in which actions are performed are quite different.

(B) NEEDS AND DESIRES

According to Vedanta Philosophy needs fall into three categories:

(i) Desire/Need for Existence—SAT

(ii) Desire/Need for Knowledge—CIT

(iii) Desire/Need for Happiness—ANANDA

Desire for Existence (SAT)

This desire/need includes physiological, safety and security needs given by Maslow. Vedanta describes this need in its unique way. There is very strong desire in man to perpetuate his existence. This is a NATURAL DESIRE. Life is dearest to everybody. Everybody wants to remain alive. Nobody wants to die. However old he may be, he still wants to live. He has a long agenda to be accomplished. All the means of security, good job, good salary, safety that he surrounds himself with—shelter, comforts, etc. are all with a view to continue life as much as possible.

But at the same time everybody knows that he/she will die one day. That is why one wants son who would join one's name after his and thereby continue one's existence in some way. There is a feeling in everyone of us that if the body does not remain, let my name remain. A man gives donation, puts his name-plate on hospitals, schools and colleges, etc. because he wants to continue his existence. This desire represents the love for life or immortality or existence in Indian Philosophy. The man works for satisfying this desire.

Hence, management is required to provide for all the basic necessities of life, safety and security which are described as existence need/desire in Vedanta Philosophy to motivate the employees for desired action.

Desire for Knowledge (CIT)

We do want to know about everything that is happening in the world. Nobody can stand ignorance. We want to know what is there on the moon, on the sun and what is there on different planets. We cannot tolerate ignorance. This love for knowledge in everyone of us is also NATURAL DESIRE.

Thus, after existence, knowledge is another thing that a man is seeking. That is why I can do away with breakfast in the morning but I must have a newspaper every morning. The manner in which a man pursues knowledge differs from person to person. But the desire for knowledge is very strong in everybody.

Hence, the employees want to know about all the things that affect them, their jobs, their working conditions, etc. They would also like to know about the new things happening in their areas of activities. For this management should provide all the necessary information about not only for its own organisation, its plans, policies, programmes, etc. to the employees and keep them informed about the happenings in the firm but also give them opportunities to develop themselves to expand their knowledge in their respective areas. Thus, it can prove a very powerful means for motivation.

Desire for Happiness

The third pursuit in life is to gain happiness. According to Vedanta Philosophy the man's basic desire is to attain happiness and to avoid unhappiness. This is also a NATURAL DESIRE. The desire for happiness is implied even in desire for existence and knowledge. By continuing his existence longer and by getting knowledge the man wants to be happy.

(C) HOW THESE DESIRES/NEEDS CAN BE SATISFIED

For getting happiness—which is the ultimate end of the satisfaction of all the needs and desires the man does four kinds of efforts (PURUSHARTHAS) according to Vedanta Philosophy.

1. ARTHA (Efforts for Getting Necessities of Life)

The first thing a man will try to get in his life is food, clothing and shelter. These are the basic necessities of life for his existence. For getting them fulfilled the man works. He may start his own business or becomes the employee of somebody else, works there and gets money through which he can satisfy his basic needs. But this is not the only objective. Man works because work is natural for him. He cannot remain without indulging himself in any work-manual or mental—even for a moment. Apart from this a man wants to acquire the various things that he does not possess (YOGA) and wants also to protect those things which he already possesses (KSHEMA). These are the desires felt at physiological level.

2. KAMA (Efforts for Mental Satisfaction)

If a man is provided all the basic necessities of life and if he is asked, "Are you happy now"? He will say, "No, I am planning to have a new house or new job, a new car". He may also say, "I am planning to go for mountaineering". Why he should have to go for mountaineering and face all sorts of hardships when all comforts are available at home? This is, because when physical needs are satisfied, there arises the need of the mind, desire for mental pleasure, desire for satisfaction of mind. This is described as KAMA in Indian Philosophy.

3. DHARM (Efforts to Satisfy ARTHA and KAMA—Generated Wants Ethically)

Under ARTHA man seeks happiness at the level of body (by satisfying existence/physiological needs). Under KAMA, he seeks pleasure and happiness at mental level. But still he is not satisfied. Now he wants power, position, name and fame, respect and recognition. Though Vedanta Philosophy emphasises that these all things are to be achieved by proper ways and means, i.e. by DHARM (by following certain ethical rules). Vedanta philosophy states that following the wrong values creates conflicts in life. Our values now-a-days have become ARTHA and KAMA even at the sacrifice of DHARMA. This may provide us joy and pleasure but not happiness and inner peace of mind that we really want.

It is clear that through all the three efforts (PURUSHARTHAS) MAN wants to be happy and comfortable. But it is our common experience that in spite of all these in life Man still wants something more. He does not know what he wants but he is not happy with what he has. Why? Because the moment some kind of happiness is acquired, it not only creates a desire to hold on it but it also generates a desire to get some more happiness. Similarly, when unhappiness comes I try to get rid of it. Thus, both—happiness and unhappiness force on me a series of actions. I have to work hard continuously and still I am not fully satisfied with all the happiness I have.

4. MOKSH (Efforts for Eternal Happiness)

Vedanta here explains that this kind of situation indicates that all of us want very special kind of happiness. We want happiness for all the time, at all the places and in all conditions. We want that happiness after getting of which our quest for more and more happiness comes to an end. Thus, all of us want that happiness which is not limited by time, place or condition. It is described in Vedanta as 'limitless happiness'. No gain in the world can satisfy this requirement because every worldly gain is limited. Whatever amount of money I get, is limited, I want more money. Whatever amount of enjoyment I gain, it is limited. I want some more enjoyment. However, great a position and name and fame I may get, it is limited. I want to have still some higher position. Thus, it creates a desire in me to have more and more. My mind remains restless, disturbed and under tension all the time. We all experience this. Why? Because basically all of us want peace, harmony and happiness within. This is possible only when we have no more worldly desires. And this is described in Vedanta as a desire to be free from all the desires to acquire worldly gains, i.e. MOKSHA. This quest of mankind is placed at the highest level of needs. It requires the consideration in motivating personnel, because there must be some people in every organisation who are thinking in this direction.

Maslow describes his Need Hierarchy Theory and goes upto the level of self-actualisation need. Though Maslow also explained later on "transcendence of ego, self, selfishness, ego-centering, etc. when we respond to the demand—character of external tasks, causes, duties, responsibilities to others and to the world of reality". He further adds that "when one is doing one's duty, this also can be seen to be under the aspect of eternity and can represent a transcendence of the ego, of the lower needs of the self". He describes this as a form of meta motivation*. Vedanta philosophy goes one step ahead and states a need for achieving limitless, happiness. It further states that this is as NATURAL desire as physiological needs are and every natural desire in this universe does have a solution. For example, hunger and thirst are natural desires so food and water are provided by the nature. Breathing also is natural requirement for which air has been provided. We do not talk here about the cultivated desires for a certain type of food or drink or air. Seeking happiness which is a basic desire in man is natural and hence it must have a solution. He can satisfy this desire. But he seeks happiness in money, power position, entertainment, name and fame and fails to find it there. Hence, he becomes restless. He is born with that desire—a desire to get limitless happiness and therefore he has every right to be shown the way to reach there. Now according to Vedanta this limitless happiness is nothing else but GOD or "BRAHMAN". It further states that there is no difference in 'BRAHMAN' and one's own 'SELF'. Hence MAN should look for happiness WITHIN—where it actually is.

Why 'SELF' and 'BRAHMAN' are the same? Indian Philosophy explains that MAN seeks absolute existence, knowledge and absolute joy. In other words, he is trying to get rid of the sense of mortality, the sense of ignorance and the sense of unhappiness. Now nobody wants to get rid of that which is natural to him. Nobody thinks of getting rid of eyes eventhough he has two of them! If any dust particle falls in his eyes, he will direct all his efforts to get rid of it. Why? Because it is unnatural. Thus, we always want to get rid of that which is unnatural. We cannot stand a foreign element but I am quite comfortable and happy with what is natural to me.

In the light of this when we say that we want to get rid of mortality, ignorance and unhappiness, it indicates that these things are not natural to us. We never complain "Doctor, please do something because my eyes see". This thing is natural. Thus, happiness is the natural state. Hence, we accept it and not try to get rid of it.

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* A.H. Maslow, 'The Farther Reaches of Human Nature', Penguin Books, 1979, p. 261.

Thus, mortality, ignorance and unhappiness are unnatural whereas immortality, knowledge and happiness or SAT, CIT and ANANDA are natural to me. Vedanta here states that SAT, CIT and ANANDA are the very nature of every human being and that is what he is. It means that I am SAT, CIT and ANANDA SACHIDĀNĀNDA—that is BRAHMAN (God) or ATMAN (SELF). Man has to realise this truth in his life. In fact, this is the goal of one's life. Knowingly or unknowingly everyone of us tries to attain this natural state—limitless happiness or Brahman or God.

Thus, the objective of our every activity is to obtain happiness but according to Vedanta external things cannot bring about the limitless, happiness. Family, friends, wealth, power, position, prosperity—nothing can bring about that state which all of us very strongly desire. Then how we can achieve limitless happiness? Generally, we employ three purusharths to attain it—Artha, Kama and Dharma. But means we employ are limited. The goal of life is clear. We want absolute existence, (immortality—SAT), absolute knowledge (CIT) and absolute happiness (ANANDA). But we apply wrong means to achieve the goal. We employ body as the means to achieve immortality. We seek absolute knowledge through our intellect and through our mind which is limited, we seek absolute happiness. Thus, the desire to seek absolute existence knowledge and happiness is genuine but the means that we employ the body, mind and intellect—the instruments that I have with all other various kinds of objects are so small that these cannot help me to pursuit the goal of my life. When this fact is realised by man, he can be described as a matured and awakened man to the reality of life. He starts thinking that if immortality, absolute knowledge and absolute happiness are not in wealth, pleasure, name and fame, power and position, then where they are? Since every man is seeking, since it is a natural desire, it must be somewhere. Vedanta says that it is hidden in the cave of one's heart. It is in my 'SELF'. If I myself am the immortal one and source of all the joys and if I am seeking it outside, I can never find it. Thus, all our extrovert efforts to find out absolute happiness are bound to fail. Happiness comes from the objects of the world is our conclusion but it is not true. It only comes within, from my own SELF. How then, when we contact the objects we seem to experience happiness? That happiness is akin to that of a dog chewing a dry bone which does not have even a drop of blood in it. In fact, the dog enjoys his own blood. Similarly, when the happiness appears to come from worldly objects, in fact, it only comes from my 'SELF'.

This understanding brings a realisation that I myself am SAT, CIT and ANANDA. I am not body or mind or intellect. I am full. The entire creation, the universe, stars, suns, moons the world with all its objects including you and me are nothing but the manifestation of the BRAHMAN or God. God is not apart from the world. He is very much in and through the world. This is the unique vision to look at the world in Vedanta.

The moment, the man understands the real nature of his SELF and the world, his attitude towards the world changes completely. The world no more remains for him a place for indulgence. The world is no more a place to go merely for sensuous gratification. The world becomes quite a different thing for a man with such an understanding. It brings a basic change in his behaviour with others.

The whole world for him becomes an altar of worship. His work becomes an offering to the Divine in his SELF. Even wealth, name, power, position everything becomes the part of the world and they have to play roles in his life but he will not run after these any more. Such people dedicate their lives for the world and not for themselves.

Thus, such understanding brings positive outlook towards oneself, towards his work and towards others. Such people become self-motivated persons. They do not require any extrovert incentives. Work itself is a motivating force for them.

(D) WORK—ITSELF A MOTIVATING FACTOR (KARMAYOGA)

The spirit of KARMAYOGA is the real motivating force in Indian culture and Vedanta philosophy. The Lord says in GITA, "Your freedom, your right is in the performance of action. You keep performing action and let me worry about the result I will take care of results".

This may sound very frustrating to some people because they think that generally the man is not motivated to work unless he gets some benefits as a result of it. But here the whole principle of KRMAYOGA is different in Vedanta. The man has to perform action. He cannot escape action. Action is the only means available to him for development, evolution, for growth, for gaining happiness or anything that he desires to achieve in his life. But he must learn 'how to act' and he must also know the purpose of action.

GITA, therefore, says that concentrate on your ACTION. Don't be anxious about the results. In fact, result or return is only one aspect of action. Action should be performed with full vigour, concentration and enthusiasm because action itself can be the result—a source of great joy when it is performed for serving others, for the totality, for the world and not only for the individual's own self. Vedanta Philosophy states that love, joy, happiness, are the things to be given and not to be sought. I am already the store-house of these things and so I can give them to others. The world of objects does not have them so I would not waste my actions in seeking joy and happiness from the world outside.

As GITA says—the LORD Himself is manifested before me as the world. I should worship him through my actions. Thus, every action of mine becomeṣ an offering to the Lord. Such attitude of KARMAYOGA brings about wonderful results. The selfish attitude that I naturally possess slowly gets neutralised by the attitude of selfless service. In course of time I discover the joy of giving. Until now I only know the joy of acquiring. Now I experience joy of giving. And giving is easier than to acquire. When I want to acquire things that do not belong to me, there are always struggles and conflicts creating tension. But I can very easily give a thing that belong to me with no struggle at all. This is altogether a different way of discovering joy and happiness in life. Hence discover the joy of giving.

Thus, Vedanta states that the performance of any action with selfless attitude is the real skill in action. But there seems a problem. I may decide to perform a selfless action. But then immediately I get worried, what will happen to my wife and children? What will happen to my job and position? And I started to think that selflessness is not meant for the householders. It is perhaps only for the SANYASIS who have nothing to worry about. So far as I am concerned I can easily give only when all my worries and anxieties go away.

Now such thinking is not proper. Then what is the truth? The truth is that when we are born everything was provided to us. From my own experience I have to discover and assure myself that I am already secured. Who has given me the body? The Intellect? Who has given me all these abilities? Who has been looking after me all these years? Who has provided me various opportunities? Have I brought them with me? No, I came just empty handed. I did not even decided to come. I was sent here. Thus the LORD has given me everything that I have in my life and this assures me that he will give me what I need.

This understanding of life is given by Vedanta Philosophy.

Of course, it is true that the strength to serve the world requires certain amount of assurance because a man always wants safety. When I am secure, it is easy for me to help others. Beggars cannot give, but the man who is hungry in the body but rich in spirit can give away anything but those who are hungry/poor in spirit and rich materially cannot give anything. Thus, the material wealth is not the criterion of the richness, the criterion is the richness of the spirit.

Hence every individual has to discover this fact merely by observing his own life. The Lord has promised that (YOGAKSEMAVAHĀMYAHAM). He will take care of YOGA (the things which I have) and KSEMA (the things which I want to have). And he is very sincere in fulfilling, HIS promise. Until I discover this fact myself, until I develop enough strength and freedom in me "TO GIVE", my attitude would be one of TAKING AND ACQUIRING". Till then my actions, will also not be selfless. Thus, it is not possible for everyone to perform selfless actions. But one has to develop such attitude in one's own interest and for peaceful, happy and harmoneous life and when one discovers the truth, one would become free from all the worries about the future.

But then what is for others? Others should not worry for their capacity to perform selfless actions. The LORD says in GITA, "Don't worry", Perform actions for yourself, for whatever you want but accept the results as they come "WITHOUT REACTING". Do not react. Maintain a balance of mind in both—success and failure. Accept the result as blessings (PRASAD) of the LORD. Slowly and slowly this attitude will bring about an understanding that there is no such thing as "FAILURE". Whatever comes to me comes as a blessing of the LORD to help me, to enrich me, to develop me. Then I will be able to maintain a balance of mind under different conditions and see how every situation, favourable or otherwise has something to offer me. This will bring a sense of security in me. My heart will become more and more generous and will slowly but steadily develop a wonderful capacity to give out little by little and will become more and more selfless. In due course my selfish attitude, my negative tendencies, likes and dislikes, which I have gathered over a long time start getting purged. Then slowly I start to experience joy and cheerfulness and ultimately the knowledge that "I am all free" takes place which is the goal of life.

Thus, everyone has to reach this truth to enable one to reach from the state of immaturity to maturity just like Immaturity-Maturity theory given by Chris Argyris. But here the outlook is quite different.

Specific quality of actions under immaturity and maturity can be given as under according to the Vedanta Philosophy.

Immaturity	*Maturity*
Action for the individual's self.	Action for totality, for the world, for others.
Action with attachment for desired result.	Action for the sake of action—for considering it as duty.
Action with selfish attitude	Action with selfless attitude (Selflessness)
Strong reactions against the results. (Favourable or unfavourable)	No reaction against the results. (Favourable or unfavourable)

The transformation process from immaturity to maturity is inevitable for a human being for his/her growth and development which brings peace of mind, happiness and satisfaction for which he tries whole of his life. Mature individuals perform selfless actions as offerings to the LORD—without having any attachment towards results and accept results as they are without any reaction. Such men do not need any external motivation.

This kind of thinking was with us but the wrong interpretation of our scriptures and the British rule for more than 200 years have wiped away everything. We cannot assimilate the western thinking with its ways and means, and we lost our own philosophy. But, if Indian Philosophy is understood in its right perspective by the Indians and other management thinkers and if it is taught in a right way in management courses, people shall not need any external motivation. Moreover, as the inherent desire of every MAN is to get limitless happiness, management can also provide opportunities to know the THINGS in their real perspective by arranging seminars on some of the basic elements of Vedanta Philosophy which can help to bring about the positive change in the whole personality of the employees. Further, the roots of the basic elements of Vedanta Philosophy are lying in the heart of every common man in India. We can even find an illiterate Indian making statements of some of the basic truths of Vedantic Philosophy. The major thing is to bring these hidden truths out and put them into practice, and make use of these positively. And it is not so impossible as it is believed by some of our learned scholars. We should not forget that if there is a WILL, there is a WAY.

8

Motivation: A New Dimension in 21st Century

Thinkers in western world define motivation in different ways. In all the definitions motivation is explained as a process that stimulates people to perform better to accomplish desired organisational goals. In the early days classical thinkers considered "MONEY" as a motivating factor. Man was considered as an 'ECONOMIC MAN'. F.W. Taylor stated that "Man will not do an extra-ordinary day's work for an ordinary day's pay". His principles of scientific management were meant for higher productivity through financial incentives.

Then neo-classical thinkers developed two approaches: Human relations approach and Behavioural approach. Under human relations approach it was believed that keeping relations good and keeping employees happy make them perform better. Their assumption was "happy workers are more productive". This all thinking was based on the conclusions drawn from Hawthorne Experiments during 1930s and 1940s. But later on some experiments showed that happy workers are not necessarily more productive. Productivity does not depend solely on happiness and satisfaction of employees. It depends on so many other factors like quality of technology, organisational effectiveness, plant efficiency, quality of leadership, etc. Apart from this it was accepted that productivity depends on how the managers behaves with people, how he deals with the situations, how he empowers the personnel and how he motivates the employees. Thus, behavioural approach became popular. During those days McGregor, Maslow, Herzberg, McClleland, Vroom, etc. have given their motivation theories.

These all theories considered MAN as an "Administrative man", who does not emphasise only 'money' as a reward for his performance at work. Other factors like social and psychological, esteem and self-actualisation aspects of need also became equally important or more important than money. Later on, individual's ability, talent, skill, his expectations for his performance also were considered important for motivation. Thus, the development of the concept of motivation continued. The modern thinkers believe that 'MAN' is very complex to understand and to motivate him by using any of motivation techniques/theories is not that simple.

Sophocles has described a 'MAN' rightly in following words : The wonder of wonders is MAN. Man is the most dynamic being. He has an infinite capability to think, to create, to develop, to discover and invent, to produce, to feel, to love, to dream, to conquer, to master, to achieve, to give, to respect, to play, to pray, and to do as well as to destroy, to hate and to kill. He is the most complex being.

This is the 'MAN' at work in the present scenario whom management wants to motivate successfully. First let it be made clear : What is the present Scenario?

☐ We are passing through revolutionary changes around since last 2-3 decades. The world has been transferring into a global village. As in a small village one knows everything about everybody, one has become now capable to know everything that happens in any corner of the world thanks to the revolutionary changes in our telecommunication systems including Internet etc.

- ☐ Earlier working force was generally classified into two categories : White colour jobs and blue-colour jobs. And most of the motivation theories were applied to motivate blue colour jobs. But now the number of blue-colour jobs which was 88 percent in 1960s, have been reduced to 17 percent in 1980s due to technological revolution and will further dwindle to 2 percent in 2025 A.D. (*Times of India*, Ahmedabad, 18.4.1995), P.F. Drucker (Span, May 1993) has also stated that by 2000 A.D. in all developed countries the so-called worker or labourer doing manual labour will constitute only one-sixth or one-eighth of the work force.

- ☐ In 20th century capitalists were putting their capital for productive use and they were dominating the world. Now with management revolution in 21st century "Knowledge Professionals" will put knowledge to productive use and they will dominate the world. Drucker says, yesterday management/society was divided between capitalist (MALIK) and proletariat (SHRAMIK). Tomorrow the same management is going to be divided between "Knowledge workers" and "Service workers". At the top level management, 20% 'knowledge personnel' will conceive new ideas, new concepts, new products, new vision, etc. They are 'thinking' personnel and 80 percent service personnel will execute and implement their ideas and materialise their visions and dreams.

Thus, the work force will be more informed, skilled, trained and knowledgeable. We cannot apply the popular motivation theories as they are to motivate them. Apart from this management has also to learn to motivate in midst of diversity and multi-culturalism in the present scenario.

- ☐ Multiculturalism as it applies to management can be defined as the view that there are many different cultural backgrounds and factors which are important in organisations and that people from different backgrounds can co-exist and flourish within an organisation if properly understood and dealt with in right perspective. Usually, multiculturalism refers to certain cultural factors such as gender, ethnicity, race, religion, language, social customs, traditions, life styles, etc. Hence, management has to evolve new ways to motivate employees under multiculturalism management, where it has to learn to accommodate varying interest of different cultural groups of people and try to understand the needs of diverse groups and provide motivation accordingly.

Let us have a look into some such multicultural factors which need management's attention for motivating concerned personnel effectively:

- ☐ One important change that we experienced since last 2-3 decades is the increasing number of women not only in advanced countries but also in developing countries. Management must accept the fact that women are coming with talent, skill and different approaches to their jobs and relationships and talent is gender-blind, colour-blind and has nothing to do with race, religion or language.

These women have began to redefine their roles in the society. The work force will no more remain male dominated in 21st century. How to motivate these women? It is very important problem. By considering the problems they face and some barriers and hindrances they have to suffer during their career only management can motivate them. Women generally face the problems of unequal treatment, inadequate opportunities and problems related to family and children. Management should accept the fact that women will be more and more career-oriented and they will demand equal career advancement opportunities. They rightly argue that only qualifications, competence, talent and capability should be considered in giving higher managerial positions and also in junior positions at middle level management. If women are fully competent, qualified, career-oriented and experienced, they can be motivated to continue their job and to reach higher positions by excellent performance in due course of time by helping them in achieving their goals. Management can help women employees to resolve work and family conflicts with job-sharing, compressed work weeks, flexible work schedule and other such programmes in order to motivate them and increase their productivity and reduce their turn-over rate. Thus, here the way management will motivate in next millennium is quite different.

- ☐ Language is another factor which splits some nations into more than one culture. In Belgium, there are two cultures based on two languages: French and Dutch. In Switzerland also there are two cultures matching its two languages German and French. In Canada also two languages are spoken English and French. In India also there are many languages. In the process of globalisation the number of MNCs is also increasing and people belonging to different countries and different cultures have to work together. During interaction language becomes a problem. If two countries speak the same language then even British and American English are often miles apart. If you tell someone his presentation was "Quite good" an American will beam with pleasure but British will ask you, "What was wrong with it"? ! Thus, management will be required to motivate concerned personnel to learn more than one or two languages.

❑ Apart from spoken language sometimes unspoken language and some gestures create confusion. Herzberg has given the concept of job-enrichment years before. At that time he was criticised that by job-enrichment only non-managerial personnel can be motivated. So far as manager is concerned, his job itself is challenging which motivates himself. He does not require any external motivation by enriching job etc. But in next millennium if enough information is provided about the explicit and implicit meaning of certain terms and gestures in different languages and cultures then managers also feel comfortable and motivated. For example, Japanese people never say 'NO' as it is considered offensive and rude in their culture. They avoid saying 'No' at any cost. To the unknowing American the unwillingness to say 'No' in clear terms mean that there is 'hope'. But Japanese listen politely and then respond with 'Hai'. Literally that means yes but usually it only means, "I hear you" that is all. Hence, it is to be understood that when a Japanese try to avoid saying Yes or No, he wishes to say 'NO'. If managers do not know this fact they feel much embarrassment. They feel uncomfortable. Here management can motivate managers by providing them facilities to learn such things related to other languages or cultures. Motorola in the U.S. has already used this tool with success. It also motivated managers to learn other languages and related cultures. Such kind of motivation we need in 21st century which will increase managers' confidence and they can deal with people belonging to different cultures and speaking different languages comfortably and confidently.

- ☐ Religion is also very important factor. To understand relationship between religion and work related values is not that easy. But it is to be accepted that management has to consider religion-related traditions and rituals while managing diversity. Management has to learn to respect these rituals and then only it can motivate concerned personnel. For example, prior to doing business in Saudi Arabia, management should remember that there is the predominance of Islam and Muslims pray five times a day and have strict regulations regarding drugs, alcohol and about women too. If management is doing business with Indians, it can win their love and cooperation if it celebrates some of their important religious events and respects their values and norms. Thus, motivation is becoming situational. Any ready-made model or theory will not work in 21st century.

- ☐ Racial and Ethnic minority groups have also their significance. Many cultural differences exist between ethnic minority groups like

> Africans, Asians (including Indians), Americans, Latins, etc. All these people while working in MNCs specially away from their home country experience and feel challenges and stress if they think their own cultural heritage was devalued and they will be demotivated. Hence, management should consider the issue seriously and make required changes in its attitude and approach towards these people otherwise management will not get benefit out of the investments they made in their human resources.

Most of the organisations in global economy have now realised that such diversity exists and that the management must pay the attention to the needs of sets of very diverse employees. This is essential if managers want to motivate and lead successfully different cultures in the competitive global market.

India is also multi-lingual, multi-ethnic and multi cultural society and seeks competitive advantage in global economy. But in the midst of such vast diversity India has also developed some homogeneity of values and beliefs among its people. Two common characteristics of Indian culture are continuity of Hindu religious beliefs and hierarchical nature of social structure. American psychologist Alan Rotand (1988) has said that Indians are strongly family and caste-oriented and religious by nature. This information is necessary not only for MNCs operating in India but for Indian companies too. They can capitalise on this information and accordingly can conclude three major aspects of Indian culture: (i) Personalised Relationship, (ii) Family orientation, and (iii) Religious orientation. While influencing people's behaviour or motivating people in desired direction if management remembers these three features of Indian culture it can motivate personnel successfully.

Thus, present scenario reflects revolutionary changes in all the fields. Technology is advancing very fast. Markets are becoming more and more global and competitive. Complex and variable business environment is becoming more and more risky and full of uncertainty. In such scenario of next millennium there will not be any job security. An individual has to prove his efficiency and competence by his performance not for only his career advancement or growth but even for survival. In these circumstances every individual will be motivated to perform better. His inner wisdom will direct him. No external motivation tools and techniques will work.

Moreover, in the early days it was believed that personal contact is very important to motivate people and we were used to give the example of Henry Ford, Robert Owen etc. But now the situation is inside out. Until recently when you worked with someone it meant you were both in the same place. You met each other, had a cup of tea and lunch together, had meetings to brain storm and even to socialise. Now in this information era this is no longer true. You chat, mail, comfort and work together with someone for years without having met or even talked personally to him. In this situation where motivation is to be placed?

Further organisations have been becoming horizontal. All hierarchies are being broken. Organisations form the teams of the individuals drawn from different area. These teams work autonomously. Even within the teams each individual becomes a distinct unit. Top level management put forward the vision and goals. The teams work for realising these. Hence, they foster a spirit of entrepreneurship in the team-members which is very important. Each individual is a distinct unit with separate cost and profit head. In this scenario work itself becomes a motivator and a leader. Once mission is given, people know what is expected of them. Leadership is informal and shared. And most of the team members are leaders at one or other point of the process. The question therefore is where we are going to place motivation in this scenario?

Thus, in revolutionary changed scenario of 21st century motivation no longer will remain external as it was thought in 20th century by western management thinkers. It has to be internal. Every individual will have to perform his/her best not only for the survival of his job but also for his own growth and development, for getting higher positions and for his own satisfaction in tomorrow's extra-ordinary competitive market. Thus, motivation is to be an internal in 21st century.

Here we are proud to note that according to Indian Philosophy motivation was never considered external. It remains always "INTERNAL" in our culture. Now the whole world has also to accept it. The whole world scenario has changed in such a manner that motivation will no more remain external.

Let the major changes reviewed again to establish the fact, i.e. motivation has to be internal.

- ☐ The number of blue-colour jobs which was 88 percent in 1960s has been reduced to 17 percent in 1980s due to technological revolution and will further dwindle to only 2 percent in 2025 A.D.
- ☐ The place of capitalists will be taken up by knowledge professionals in 21st century.
- ☐ The work force will be divided into two categories: 20 percent knowledge workers and 80 percent service workers who will be well-educated, trained, informed and technocrats.
- ☐ The world has also to face the problems related to multiculturalism management, where management has to manage cultural diversity. If a manager can manage diversity effectively,

people will be motivated naturally and automatically.

- ☐ The world is transferring itself into a very competitive global village, where there will not be any job security. An individual has to prove his efficiency and competence by his performance. He has to perform his best even for the survival of his job. This fact itself motivates him to perform. He will have to be a self-motivated.
- ☐ Organisations will be run even without having their offices at any given place. People will work even from their home with the help of computers and innovative tools of telecommunication. The individual may even work with some people for years without having met them personally.
- ☐ Organisations are becoming horizontal and they will be boundaryless in 21st century. Teams formed of individuals drawn from different areas will work with perfect autonomy. Work itself will become the leader once mission is given, people know what is expected of them and they will perform.

All these situations make motivation internal. It will no longer be an external factor for inducing someone for better performance. And let it be said again that we are proud enough to show that motivation is considered INTERNAL since centuries together in Indian Philosophy.

Now let it be explained that how motivation is internal according to our culture. You and I are alive. Therefore, we cannot but active. Only thing that is required to understand by the management is, how the actions can be organised, altered or disciplined for achieving organisational goals and how to create a sense of satisfaction and fulfilment to the individual. This job is to be performed by the leaders and Indian Philosophy gives the unique idea of leadership which directs people through its exemplary behaviour, Rajashri quality, emotional maturity and understanding of Karmayoga. Moreover, work is considered the only means into the hands of individual's growth and development. If man does not work, he has no further opportunity to develop. Further work is considered as DUTY which is to be performed by the individual in a given situation. A student has his duty, a teacher has his duty, a son has his duty, parents have their duty and employees and managers have also their duty. Duty is defined a DHARM and it is to be performed through Karma/action. Hence, there is no difference between our कर्म and धर्म in our culture. Thus, every one works and performs one's duty but what matters is how to work and in what way one should work.

The great sages of ancient Indian observed that the quality of work, that people perform can be classified into three categories : The first is the lowest type of work which is performed only for the sake of wages, profit, personal gain and benefits. The most of the western motivation theories which try to induce people for better performance by offering them money, power, position, etc. produce such kind of people.

The second is the work performed for some ideal with eyes not on personal profit but on well-being of the society as a whole. Here people are inspired by great enthusiasm and great vision of life. Here the individual is ready to suffer and sacrifice for his ideal. Our young boys and girls including Bhagat Singh, Rajguru, Sukhdev, Chandrasekhar, etc. who have laid their lives for the freedom of our country belong to this category.

The third variety is of the men of achievement. Though few in number, these people give a fillip to the general cultural beauty of society and uplift the entire generation. Such mighty individuals are men/women of great virtues and values. They inspire people even after their death. Buddha, Christ, Mohammed, Shankracharya, Sahjanand Swami, Mahatma Gandhi, Vivekanand, etc. worked in the world not for profits or any personal gains but from a feeling that they are doing the right thing and that was their DUTY in given situation irrespective of whether or not they will be recognised in their life time. They find joy and satisfaction in their work.

Among these three categories the 2nd and 3rd category need no motivation. In the case of 1st category to which most of the people belong, management is required to create such an environment where people will be motivated internally. If we consider Maslow's theory, it seems that man is basically a needy animal. But Indian culture considers all human beings as children of immortal bliss (अमृतस्य पुत्राः) and full of immense potentialities. The LIFE ELEMENT or spirit or SELF with the help of which a 'MAN' can see, feel, think, have experiences in the world outside through his actions is the same in all beings, in the absence of which human being is dead. Thus, potentialities are immense in all of us. But sometimes we are not able to reflect or make use of these immense capability due to our own doubts, anxieties, confusion and wrong thinking. Arjuna was motivated from the very beginning but he lost his motivation due to some obstacles, hurdles and confusion in his mind. All that was required was only to remove these obstacles. Thus, removing obstacles during the performance of job is motivation in Indian philosophy. A very appropriate example can be given here to make this more clear. A piece of sandal wood, kept in water for a long period of time, smells bad, but if it is cleared then the sweet fragrance will come out naturally. For bringing out its original fragrance we have to remove obstacles only. Similarly, every individual has divinity within with immense potentialities. Management has only to bring out that potentiality and divinity by removing obstacles, fears, hurdles, doubt, etc. Such motivation involves inner beauty and does not promote any greed in an individual to have more and more in return of his work.

In present scenario to manage the diversity successfully management needs only an understanding and care of different cultures with all their related aspects. Traditional theories which try to motivate people by external stimuli will not work there. In Indian philosophy motivation is not external. It is rather internal. Bhagvatgita is a story of motivation. In 1st chapter Arjuna decided not to fight and put his arguments in 19 shlokas. Shri Krishna did not interrupt and gave patient listening. When Arjuna completed, Lord Krishna started speaking. He first appealed him on the emotional level, then on intellectual level and showed how to look at the problem on a bigger canvas. Then he gave action plan and also showed end results of his action plan. As a result, Arjuna who has told him in the beginning that "I will not fight" (means I will not perform my action/duty) tells him at the end that "I will do what you say". This is a very wonderful story of motivation where motivation was internal. Motivated he was from the very beginning but due to some doubts and confusion in his mind he was reluctant in performing his duty. When doubts were cleared he said, "I will perform my duty".

Similarly in today's world and in the world of tomorrow an individual will always be internally motivated. He has to perform his best in his own interest. But sometimes he may face some problems, some doubts in his mind, some confusions and obstacles that may restrict him to perform satisfactorily. Here management all over the world has to accept that in tomorrow's world only the Indian concept which states that motivation is internal will work where management has only to identify the doubts, problems and obstacles and try to remove them and the individuals who are educated, trained, skilled, informed and experienced, who are in fact knowledge workers will shine out in their performance in relative areas. This will be the understanding of the concept of motivation in the next millennium.

9

Leadership—As Viewed in Gita

Leadership plays a significant role in the success story of any organisation. Without appropriate leadership an organisation may end up in confusion and chaos. Leadership is the force to persuade others to seek defined objectives enthusiastically. According to G.R. Terry, Leadership is the activity of influencing people to strive willingly for mutual objectives. In fact, it is leadership which transforms potential into reality. No doubt, leadership is a part of Management, not all of it. Management is generally defined as getting things done by other people. And things can be done either by exercising authority as managers give orders, instructions and use authority for implementation or by winning support of the people as leaders guide, inspire, consult and depend on confidence. Thus, managers plan and organise while leaders influence to implement. In a competitive environment of today we need managers who can also be effective leaders. Otherwise we would be having a strong leader but weak manager or a strong manager and a weak leader.

Western management philosophy gives three major approaches in the area of leadership:

(i) Trait approach,
(ii) Behavioural aproach, and
(iii) Situational approach.

In the early days it was believed that leaders are born and not made. Different thinkers have given different in-born qualities which make individuals effective leaders. The qualities or traits referred are courage, willpower, judgement, flexibility, self-confidence, integrity, intelligence, health and physical fitness, vitality, persuasiveness, stability or consistency of behaviour, initiative, moral qualities, enthusiasm, dominance, etc. These qualities make an individual, a leader. Thus, only those people who have the leadership traits would become politicians, executives, managers or leaders in any area. But fifty years' of study (Eugene E. Jennings) has failed to produce a one personality trait of qualities that can be used to discriminate leaders and non-leaders. There is also a problem of measuring traits. And there have been many people with the traits specified for leaders but they were not good leaders. Thus, researchers failed to isolate traits that are strongly associated with successful leadership.

Hence, there evolved behavioural approach. It emphasises that strong leadership is the result of effective role behaviour, Leadership reflects in an individual's behaviour and actions more than in his traits. Thus, when it became evident that effective leaders did not seem to have any distinguishing trait or characteristic, researchers tried to isolate the behaviour that made leaders effective. Instead of figuring out what effective leaders are, researchers tried to determine what effective leaders do. How they delegate authority, how they distribute tasks, how they communicate, how they provide leadership, how they motivate, how they themselves perform, etc. Unlike traits, behaviour can be learned. It follows, therefore, that individuals trained in the appropriate leadership behaviour would be more effective leaders.

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After second world war it has been experienced that a leader successful in one situation failed in another situation which has developed situational approach in leadership. Fiedler and Robert House have given their contingency or situational theories in leadership where certain factors associated with different situations have been discussed.

Thus, leaders with some inborn qualities like intelligence, self-confidence, judgement, dominance, discriminating ability, physical features, etc. can learn and acquire some other qualities like technical skills, motivation skills, communication skills, social skills, empathy, objectivity, human relations, emotional stability, etc. to make their leadership behaviour more effective in any given situation. Some of them are :

Communication Skills

Every individual is a unique personality. He brings with him his likes, dislikes, feelings, hopes, aspirations, attitudes, emotions, ideas, fears and what not? Every individual brings his own inner world with him/her into an organisation. This inner world is to be mingled harmoniously with the external world provided by the organisation. Here leader must have a skill to create such an environment in which everyone can express his opinion, doubts and views freely. And this is possible only where no one is considered superior or inferior by the leader, where each job is considered as sacred as any other job, where dignity of labour is accepted, where people feel that they are understood, where persons discover their self-respect and where leader's behaviour does not create any complex in the mind of others. In such environment communication becomes automatically free, open and very smooth and two way in its true sense. 'Rajarshi' concept can bring all these things.

Decision-making Skill

Decision-making can be divided into two parts. Decision-making process and decision-making itself.

Indian philosophy states that the same spirit/आत्मन् reflects in every living being. All the human beings have divinity and immense potentialities in themselves. Everyone has some creative and innovative skills. Hence, during the process of decision-making the issue under consideration should be discussed with all the concerned people. Their ideas, opinions and suggestions also may prove fruitful, hence thorough attention shall be given to these. After this the leader who is the decision-making authority, takes the decision with confidence that all the people will put their heart into its execution as the decision is not imposed on them. They take the decision as their own, because they also have contributed their share in the decision-making.

Human Relations Skill

Good relations, respect, loyality, enthusiasm in work, etc. are not to be demanded, they are to be commanded. An individual's sincerity, loyality, interest in work, initiative, etc. cannot be purchased. They are to win. How? A leader with human relations skill considers employees as human beings and treats them accordingly. He considers every work as important in its place, accept the dignity of labour, listens very patiently and with interest to his followers, provides exemplary conduct, makes people feel that they are understood and taken care of and does not create any complex while communicating to them. All these basic things will lead to better and healthy human relations, essential for managerial excellence.

Conceptual Skill

Apart from all the above skills a leader also requires conceptual skills, organisational effectiveness and managerial excellence. The leader/manager is always required to take right, pragmatic and result-oriented decisions in today's changing environment. This is possible only if he is having a very sound base of theoretical knowledge. Moreover, he must also keep pace with the rapid changes which take place in environmental forces on one hand and expanding horizons of knowledge in his respective area in which he is functioning on the other.

Apart from this some knowledge of Indian values, ethos and culture which have their roots in Indian Philosophy is also equally essential for Indian managers specifically and for the managers all over the world generally as some of these are universal truths, which are very beautifully given in BHAGVADGITA unambiguously with adequate reason and logic. GITA is not a book or Philosophy which is related to any particular race, religion or country. It is for the whole mankind.

If these universal truths described in GITA are practised by managers, they would not only be able to manage their organisations more effectively with providing successful leadership, but they can also live a meaningful and happy life, free of stress and strain.

In GITA we found four major qualities required for effective leadership behaviour. If these qualities are developed in individuals, their leadership behaviour would be effective in any situation, time and place. They will be the master of all situations.

These four qualities are:

(i) Appropriate conduct
(ii) Emotional maturity
(iii) Self-management
(iv) World-view or Macro vision

Let all these qualities be studied and analysed in their right perspective.

(i) Appropriate Conduct

In GITA it is said,

यद्येदाचराति श्रेठऽस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोफस्तदनुवर्तति ।। (3-21)

Whatever a leader does, another person does that very thing. Whatever he upholds as authority, an ordinary person follows that.

Leader is he who leads others. Therefore he should be very careful in his thinking, speaking, and acting because he is likely to be followed by other people. In all the organisations a person who is at the helm of the organisation, is considered as Srestha. In fact every organisation is having a hierarchy of Sresthas. Every executive who manages some other persons at top, middle and bottom level of management is srestha for his subordinates. Whatever the srestha thinks, speaks and acts is followed by other people who look upon him as Srestha. This is psychological truth. If the srestha/leader is sincere, hard-working, honest and kind others cannot remain inactive idle or dishonest.

Urwick has also stated in one of his books, "It is not what a leader says, still less what he writes, that influences subordinates. It is what he is. And they judge what he is by what he does and how he behaves". Urwick has expressed this view in 20th century while the same was with us in India since centuries together.

Thus, a leader's behaviour should always be an appropriate one. If we take the example of today's most of the politicians and even so-called religious leaders, heads of different departments and institutes, government and semi-government officers, we found most of them totally corrupt, dishonest and irresponsible towards their duty as sresthas. Unfortunately, people look upon them as sresthas, and follow them in whatever they do. And we see that slowly but steadily the whole society is becoming dishonest and insincere in performing the duty. Hence, it is emphasised in GITA again and again that a leader has a great responsibility and he has to be very careful in his thoughts, speech and deeds because he is always being watched very minutely by others. This is the reason why his behaviour must always be ideal and inspiring for others.

It is our experience that even in the midst of the most corrupt environment if a leader happens to be honest, sincere and totally non-corrupt the whole environment around is affected positively by such an individual's leadership behaviour and pure and powerful character and personality. People definitely appreciate his/her honesty, integrity and sincerity towards his/her job, towards the society and nation. In fact, in every organisation there is always a few known and unknown leaders/managers who work honestly, sincerely and whole-heartedly. Such leaders are always appreciated and followed by their subordinates and other people because people still have value of values in the core of their heart. Therefore, if a leader starts walking towards righteous path, people will follow him with dedication and respect. Hence, one should not pause to think, start walking towards the right path and one will surprisingly see oneself followed by other people.

(ii) Emotional Maturity

In GITA it is said:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचित्।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि।। (2-47)

KARMA means in Indian Philosophy, a duty or DHARMA in a given situation. Karma or action or work is very natural for the MAN. Only dead body is non-working. Moreover, every soul is considered divine, and to manifest this divinity within, work is the only means available. A human being can grow and develop only through work and experiences resulting from therein.

In the above stanza it is said, "you have choice over your actions but not over the results any time. Do not (take yourself) be the author of the results of action, neither be attached to inaction". This stanza should not be misunderstood. It does not preach us to perform action without any expectation for results. Performing an action without any expectation is just impossible. There is nothing wrong in having expectations. But one should not indulge into the future expectations, while performing an action so as to affect the very quality of one's performance adversely that may lead to even failure. One should remember that past is dead and future is not yet born, hence, one should concentrate only on present valuable moments for the most efficient performance to get the desired result.

GITA gives very important message to get desired results. "If success you seek, then never strive with a mind dissipated with anxieties and fears for the fruits". In fact, action and reaction are closely related to each other. Effect cannot stand without cause. Cause-effect relationship is a Scientific truth. Therefore, GITA says that work/action should be performed with a mind which is not anxious for results, which is not pre-occupied with the fears and doubts about results. Otherwise we will waste our valuable present moments in unnecessary and imaginary anxieties and fail to bring out our best to the present performance.

As a human being you are given with three powers: the power to know (Jnana-Ṡakti) the power to will/desire (Iccha-ṡakti) and the power to act, (kriya-ṡakti) but it is necessary to know that these powers are limited. For example, you have the power to know but there is limit to what and how much you can know. You do not know all the laws of nature active behind your result. Similarly, the power of desire is also limited. It is limited by your knowledge. You cannot desire what you do not know (Hundred years ago no one desired to possess a computer). And in the same way your power to act, to create, to fulfil your desire is also limited. Fulfilment of a desire needs skills, talent and resources, etc. and these are limited for every individual. Thus an individual is free to act or not to act or how to act for the fulfilment of desire. It is his jurisdiction. Before action he can plan and organise and consider all the factors related to his action, directly or indirectly, distantly or closely and constitute appropriate strategies even by considering their future implications but while performing action he should act very sincerely, honestly, wholeheartedly with full concentration, keeping his mind free of any pre-occupation like fears, doubts, etc. about the result. Because result falls into the jurisdiction of the Laws of Nature/GOD. And we do not have knowledge about all these laws. The only fact we know is "One cannot avoid the result of one's action". One cannot jump out of window and expect the result-falling-not to happen. It is going to happen according to the law of gravitation which existed even before Sir IZZEK NEWTON invented it. Similarly, you get result of your action according to the Laws of Nature—invented as well as still to be invented—which are the instruments in the hands of God who gives you the result of your action. Thus, RESULT is an objective reality which should be accepted with an equanimity of mind. Success or failure is only subjective perception.

But generally when unexpected and undesired results come, these disturb our mind. We cannot maintain equanimity of mind against unliked results. Consequently, we feel frustration, disappointment, depression or anger. Thus when the unexpected and critical situation expects us to ACT, we only just REACT and turn the situation into a crisis. You take undesired result as your 'FAILURE'—viewing it from your subjective perception and lose all your effectiveness, efficiency and courage. In fact, when you face unexpected result you need more courage and serenity of mind than a normal situation. Hence, GITA says to learn to accept result without reaction. This is possible only when you accept your limitations and always be prepared for even the worst situation. Otherwise you as a depressed, frustrated or angry individual will not be able to manage your own self. How can you manage other things? Hence, try to understand the truth. All the results—favourable or unfavourable—come from the God or Laws of Nature with some purpose. Take it in that way, it will enrich you in experience and you can learn a lot if you accept it with balanced mind. When you have this mental attitude, you will be able to accept any result with open mind without apprehensions, just as you accept PRASAD in the temple. Thus, cultivating PRASADBUDDHI towards the result of actions is KARMAYOGA. Then your likes and dislikes will no longer be capable of creating any disturbance or reaction in your mind. You will obtain emotional maturity. You will become the master of all the situations—favourable or unfavourable. With this equanimity you will be able to face the situation appropriately and manage even a crisis effectively and successfully. Hence dedicate all of your actions to the God and accept the result as PRASAD from HIM. Do not react. Maintain your discriminative ability intact. People will appreciate your equanimity of mind and matured personality and follow your leadership with respect and dedication. The most important thing is this that they will also try to learn to take problems as you take because people always follow the Śresthas.

Such leaders transform the place of work into a place of worship and create an environment in which individuals, organizations and the whole society can grow and develop.

(iii) Self-management

Before managing people and other things a leader or manager must be able to manage his own SELF. Self-management is considered very important in Indian Philosophy.

What is self-management—is also discussed at different places in GITA during the discourses between the LORD and ARJUNA. The important lessons taught in GITA are as under:

(i) Accepting the SELF and the Outer World AS IT IS

A leader must be satisfied with his own self. If as a leader you are not satisfied with you, then you are required to do something continuously to set things right to make you satisfied. You may indulge in getting money, power, position, name and fame, etc. to make you satisfied. Life will become full of stress and strain. The mind remains agitated and restless all the time. Leaders with such disturbed mind can never be successful leaders. Leaders must understand that happiness or satisfaction that we try to seek in different objects of the world is our own nature. It lies within us. If our mind is happy, then only we can be happy. For that we have to peep inside.

Similarly, a leader has to learn to accept the outer world also as it is. He should understand that by trying to change the world outside, he will not be happy or satisfied. Instead of it he should change his approach of viewing the world. He should remember the two basic principles "अहम् ब्रह्मासि" and "तत् त्वमसि". God resides in everybody. Every SOUL is divine. Leader's duty is only to bring out that divinity by providing appropriate environment and leadership, by removing doubts, and confusions from the mind of the people and by removing hurdles in the way of performance. In fact GITA is a successful story of motivation. There the Lord has not offered either wealth or position or power to motivate ARJUNA. He only talked to him, removed his confusions, cleared his doubts and hurdles and Arjuna became the motivated person.

It is true that if situation can be changed, a leader must have the courage to change it. But if situation cannot be changed, he must also have the courage to accept it and the most important thing that is required on the part of a leader is the intellect to see the difference between the two and act accordingly with equanimity of mind.

(ii) Practising KARMAYOGA in Life

It has already been mentioned that if one understands that one's jurisdiction is only upto performance of action and result falls in the jurisdiction of laws of nature or God, then one can perform action with full concentration of mind and intellect and can also accept the result—whatever it may be—with balanced mind. Such an individual will be the master of the situation and never a victim to it and always able to face the situation courageously and with equanimity of mind and find a way out and lead successfully the whole team with full confidence. He follows thus, the path of real Karmayogi.

(iii) Maintaining Equanimity of Mind against the Pair of Opposites

The leader must also have learned an art of living a life successfully against the pair of opposites like pain and pleasure, gain and loss, conquest and defeat, etc.

Indian philosophy considers work as duty and every soul as divine. In fact work is the only means available to manifest one's divinity for further growth and development. It is therefore, said to offer action—manifesting divinity—to the God and accept result which comes according to the Laws of nature and hence directly from the LORD Himself as His PRASAD with equanimity of mind and with a sense of gratitude to Him. Experience gained from any situation favourable or unfavourable will definitely enrich one's life. Such attitude will bring wonderful results. You will be able to accept even the worst situation with courage and equanimity of mind. You will also be able to manage the situation effectively and successfully showing perfect maturity of mind. People will appreciate your capability to tackle the situation with calmness of mind.

(iv) Creating Appropriate Mental Attitude

A leader needs healthy attitude towards life which includes concern for the people and service orientation. He is always required to be above average, a man, who has lifted himself from man-hood to 'God-hood'. Hence as a leader you have to keep away from three things.

These three things are Attachment (RAGA), Fear (BHAYA) and Anger (KRODH). Generally attachment or RAGA for the desired objects create the sense of fear for the possibility of not getting the desired objects or for the security of acquired objects. In this situation if anything comes in between you and the desired objects, anger will be generated towards that thing. Anger creates delusion and intellect flamed with anger loses its discrimination capacity. Deleted intellect loses control over itself. How can people expect mature leadership and appropriate decisions at right time from such an individual?

Thus, managing self is considered very important in Indian Philosophy. Topical problems come and go and challenges also will always be there in today's changing environment. These can be handled better if one has a well-managed self and mind that is not pre-occupied with fears and doubts about the result, that is calm, matured and awake, that learns from every experience and becomes more and more matured.

(iv) World Vision or Macro Vision

Generally, most of the people suffer from micro vision and self-centered views in life and behave accordingly and suffer so many problems and conflicts. Instead of this we need to develop macro vision to manage today's world and provide effective leadership.

Such macro vision is taught in Vedanta. It says that the man should understand the truth that I am not a single solitary individual. I am a part of the whole universe. And the universe is nothing but the manifestation of the ISHWARA in different forms and figures. Just as the waves rise in the ocean, play in the ocean and disappear into the ocean, the whole universe arises in HIM, exists in HIM and disappears in HIM. As a wave is not different from other waves and ocean, an individual is also not different from other individuals and the whole universe. As a water is the essence of a wave and the ocean, ATMAN (Divine Spirit) is the essence of every individual and the whole universe or BRAHMANDA.

Thus, all of us are inter-related with one-another and everyone of us has certain role to play, certain responsibilities to exercise according to our past deeds (KARMAS). Every one of us has the same divine spirit, i.e. ATMAN. This sense of oneness with others will create a service-oriented mind and develop a macro vision in us and this can brought wonderful results in our approach and behaviour.

A question may arise, why I should develop macro vision? Why I should feel one with others who seem different and separate from me? Well, What is about different limbs of your body? These limbs are of different shapes and have different functions. But in fact, these all limbs are you because you live in them. Their joys are your joys and their sorrows are your sorrows. Similarly, the whole universe (Brahmanda) is one mighty expression of the divine spirit of existence. Where you can see the LIFE (Atman) as ONE—expressing in different forms with different functions. What I see—is different Physical Bodies in which the same divine spirit (Atman) exists. Even the nuclear scientist, Schrodinger has accepted that 'Consciousness' (Atman or Awareness) has no plural. It is only ONE.

Developing such macro vision is the NEED of today's world. Telecommunication and transportation development and computerised net-work system has made the world a 'Small global village' where an event that takes place in a distant corner of the world, can affect the whole world, economically, socially, politically, environmentally, etc. Hence, unless we have macro vision we may create serious problems for the whole mankind. Thus today we need macro vision intensively but it does not develop on its own. It has to be cultivated. Hard effort is required on the part of a leader who develops such vision within him and who wants to cultivate the same vision among other people. The Lord brought such vision in Arjuna during HIS discourses in GITA. The Lord did not alter the situation. He did not offer any position, power of wealth, etc. as motivation to Arjuna. He merely listened to him patiently, talked to him peacefully, answered all his queries, removed his mental confusion and doubts and lifted him out of his micro state of thinking to macro state and made him to see the same problem on a bigger canvas. Once his doubts were cleared, his mind became quiet and calm, he understood the situation and his own duty/dharma in its right perspective. Arjuna found a new courage and confidence within and found a new vision, macro vision, a broader vision of life.

If a leader has macro vision, he can lead the people successfully and effectively. Not only this but he will be able to safeguard the interest of not only his own people and organisation, society and his country but the whole world. He always looks at the problem or any situation from a broader view point on a bigger canvas, while taking any decision or taking any action encompassing all its future implications. The mankind will always be safe into the hands of such leaders having macro vision.

Thus from GITA we can evolve a unique theory of leadership based on four major qualities—(i) Exemplary conduct, (ii) Emotional maturity, (iii) Self-management, and (iv) Macro vision. This theory of leadership is applicable in all kinds of situations, places and times and hence it is universal theory. The leaders have only to acquire these four qualities and they can provide effective leadership by becoming the Master of all the situations at all times and at all the places.

10

Stress Management: An Innovative Approach

Managers experience stress due to a large number of factors. They have to work in a target-oriented area where deadlines are given and have to perform under conflicting situations in the midst of increasing competition at national as well as international level. Moreover, they have to deal with so many people and things at a time. And along with their own personal goals they are required to fulfil their task-goals and organisational goals. Their mind, therefore, remains always under stress. Anxiety, fear, frustration, demanding situations, uncertainty, conflict in interpersonal relationships, challenges, high ambition, etc. create stress in the mind of managers.

Stress is generally attributed to external factors and hence most of the workshops and seminars on stress-management lay emphasis on developing skill and strategies to deal with these external factors. But researchers now accept that stress results from a combination of a vast number of factors—internal, i.e. associated with the individual's personality and external over which managers have no control.

Significant studies were conducted by Friedman and Rosemen* and they found two types of personalities from the point of view of stress. Type A personality is generally aggressive, ambitious with an air of supreme self-confidence and absorbed in his work exclusively. Persons with such personality are workaholic. Against this the Type B personality is less ambitious, easy going and more laid back in his attitude to work. Looking to the qualities of these two types of personalities. Type A personalities are more susceptible to stress and therefore to high-blood pressure, increased cholesterol levels, heart disease and other stress-related illness. People belong to Type A personalities are typically aggressive, competitive, impatient, hostile to frustration and possess a very strong sense of time urgency. While Type B personalities are exactly the opposite. They do not get agitated, they can relax and hence comparatively able to cope stress.

Thus, a person with type A personality disposition is likely to experience more stress than a Type B personality. In fact, most of the individuals have both—Type A and Type B—personality traits with different degrees of mix of the two. If you have more of the characteristics of Type A personality, you are likely to be more stress-prone.

Stressors are of two kinds—Interpersonal and organisational. Stresses caused due to poor working relationships, group conflicts, lack of trust, role ambiguity and poor relationships with peers and subordinates are described as interpersonal stresses. It is to be emphasised here that a healthy work-environment with able leadership and skilful team building causes very little interpersonal stress. Whatever stress exists in such healthy work environment is related to team-performance which plays a positive role within an organisation. Healthy environment depends on supportive leadership, mutual trust and cooperation.

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* O.P. Upadhyay, Stress Management, ASCENT, *Times of India*, 7-6-1994.

Organisational stresses are caused due to the lack of proper systems, and guidance, lack of fairness in salary structure, under-load or overload work situations, lack of adequate authority, lack of participative culture, too much travelling and other environmental factors. Apart from these two kinds of stress problems of stress may also be due to the private life problems. Experts on stress management are of the view that a lot of stress may be due to the demands placed on time and finance from family, relatives and community. Moreover, rising prices and increased family demands also cause stress in case of a fair number of middle level executives. At higher level, ambitions of achieving too much in too short a time causes stress in individual life.

However, stress has also a positive impact. Stress sometimes proves as an asset so long as it is manageable and helps in creating healthy competition. Many of the organisational excellence and individual successes are achieved through well-managed stresses. Moreover, stress-free life is not possible in today's environment. All that we can do is to manage it well to keep it to a reasonable level where it can play a positive role.

It is difficult to suggest a universal and well-integrated comprehensive system of stress management, because every organisation has a unique environment and every individual is a unique personality. However, according to western management philosophy some suggestions are made to maintain stress at some reasonable level—which are given below in brief.

☐ Delegating authority adequately.

☐ Ranking various managerial tasks in order of priority by every manager.

- ☐ Accepting the principle of exception.
- ☐ Developing subordinates professionally.
- ☐ Developing a second line of command.
- ☐ Building trust.
- ☐ Changing the attitude to view the situation. For example, thinking about unfinished tasks as initiated tasks.
- ☐ Setting realistic objectives.
- ☐ Learning methods of relaxation.
- ☐ Taking up of some hobbies.
- ☐ Managing time properly, etc. etc.

Indian Vedanta Philosophy has also unique system of stress management. It also accepts that anxiety, fear, demanding situations, conflict, uncertainty, etc. cause stress and it also has its own way of managing stress.

First, it states that 'work' is very much natural for a human being. A living body has no alternative but to work. Moreover, it also states that every human being has the element of divinity within his 'SELF'. Men are children of bliss. For bringing out that divinity the Man works and work is "SADHNA" in Indian Philosophy. When work is considered as sadhna or duty, there comes attitudinal change in the performance of a work. Consequently performance of a duty with this understanding is always a matter of joy and satisfaction and not a matter of compulsion or boredom.

Moreover, it teaches that SELF/ATMAN is not body, mind or intellect (that actually performs a work) SELF or ATMAN is BRAHMAN itself by which the whole universe is pervaded. Hence body does the work but the 'SELF' is not doing anything. It 'Is'—That's all. Generally, sense of doership creates stress because then only the feelings like "I failed", "I succeed", etc. arise. But with the true understanding of 'SELF', if the sense of doership is left out, stress will cease to exist.

It is a fact that a successful endeavour of any undertaking involves not only one's own effort, sincerity, honesty, etc. but also so many other factors controllable as well as non-controllable. Therefore, if things do not happen according to one's expectations, one should accept the reality without giving any reaction with maturity of mind. Apart from this Vedanta Philosophy states one wonderful thing that I possess nothing. Everything I possess, skill, talent, intelligence, capability, body, mind, etc. are given to me for "USE". If we take all these things as "MINE" and "Ours", failure and success, sorrow and joy will also become 'Ours' and then these will affect us and create fear, tension and frustration, resulting in stress. But if one performs one's duty (work) without any sense of doership, as an offering to the alter of the Almighty, it will not result in any kind of stress. Then I can offer even my failure to the Almighty God with the evenness of mind and with the same ease at which I might have offered my success to "HIM".

Moreover, Vedanta Philosophy also states that result depends on the quality of work. The cause never fails to create an equivalent result/effect. Science also accepts the fact. Every work is also a cause so it also results in an equivalent reaction/result. One should understand that success and failure are the two kinds of results of action. But ideas and perceptions of success and failure are arbitrary concepts created by us only. In fact, these are subjective matters. It is emphasised in Vedanta Philosophy that the 'result' is objective reality but to see it as a failure or success is subjective reality. It is our own perceptions based on our wrong way to look at the results.

The essence of all this thinking is that I should feel bad only if I have not performed action with full concentration, dedication and commitment, as it is my duty to perform my work in the best possible manner. Moreover, I can only determine my action and also quite free to decide whether to perform or not to perform or how to perform that action. But I cannot determine the result thereof. Then how can I be responsible for the things which I have not determined? I should never consider myself responsible for the things which are not under my control and feel stress and make the life dreadful by inviting so many diseases caused by stress. No doubt, I can learn from my failure, I can improve my performance, I can work hard with more sincerity, I can change my way of working to make it more effective. These things are under my control. I can determine these things. But I have no control over the results of my actions and therefore I have to accept them with equanimity of mind.

Such thinking will be helpful to both the personalities—Type A and Type B—but Type A personality will be benefited more as it is more aggressive and agitating and hence more stress-prone. Indian Philosophy gives four major lessons or guidelines for stress-management.

(A) Accept Yourself as you are

Individuals have to learn to accept themselves as they are with all of their strength and weaknesses and try to exploit strength and overcome the weaknesses. They have also to be satisfied with themselves. Most of the problems arise because you are not satisfied with you. In that case you try to get power, position, wealth, name and fame by thinking that these will make you happy and satisfied. But in fact, these things will not give you satisfaction. You will remain continuously under stress and strain to get more and more of it. Happiness, in fact, is the very nature of your own SELF. Hence look for happiness within. If your mind is not okay, if it is agitated, disturbed and dissatisfied, nothing can give you happiness. So keep your mind calm and peaceful by accepting you as you are and be satisfied with what you are and what you have, because Vedanta Philosophy believes that life does not begin with birth or ends with death. Life is continuum of actions and reactions carried out. Moreover, any effect cannot exist without a cause. It is scientific truth. Hence, accept yourself as you are and what you have as an effect which must have its roots in some causes in near or distant past. By accepting these basic things in life you can enjoy your life.

(B) Accept the World Outside as it is

Some times adverse situation and circumstances and working with careless, insincere and dishonest personnel also create stress and tension. Here Vedanta Philosophy states that do not blame the people around you, or the government, society, workers, subordinates, etc. for your problems and failure. Accept the situation with the maturity and equanimity of mind. Then only you will be able to find a way out. Moreover, Vedanta Philosophy also says that all human beings are the children of bliss (अमृतस्य पुत्राः). The spirit or the ATMAN is the one and the same in all the beings. But just as the sunlight reflects itself differently in a pot of clean water and in a pot of dirty water, the same Spirit/Atman reflects itself differently in a man with purity of mind and with impurity of mind. Otherwise AHAM BRAHMASI and TATWAMASI are the basic truths. God resides in every one of us. Hence, do not complain or grumble. Accept everything as it is. Though a man is basically divine by nature, he seems the bundle of good and bad elements. Hence, it becomes the duty of every manager/leader to bring out that divinity or good elements of him. It is his/her major managerial duty. Such thinking will definitely bring a basic change in one's mental attitude in viewing the others and world outside and a manager will be able to perform his duty with calm mind and can live a stress-free life.

(C) Perform Your Work—Considering it Your Duty

As stated earlier, 'Work' is considered as 'SADHNA' (DUTY) in Vedanta Philosophy. Work is considered as an exercise of energy. And since I am not the creator of the energy/life that enables me to work, it is not proper to measure the returns to my efforts only in terms of rewards I get. Hence my work can only be an offering to the divine within me/to the Almighty God. Such concept of work helps manager to develop humility and reduces sense of 'doership' and 'I-ness.' It will also help in developing divine qualities in mangers along with the skill of management. Managers become RAJARSI in real sense of the word. They can then perform their work/duty at ease without having any kind of stress and enjoy a meaningful life.

(D) Understand the term (कर्मयोग) KARMAYOGA and Exercise it

If KARMAYOGA is understood in its true sense, it alone can make the man's life stress-free. KARMAYOGA of Vedanta Philosophy states that do your work with full concentration and dedication without having any anxiety or attachment for results.

The famous Stanza of Bhagvadgita states:

KARMANYEVĀDHIKĀRSTE MA PHALEṢU KADĀCHANA |
MA KARMAPHALA HETURBHURMATESANGO
STVAKARMANI ||

(*Bhagvadgita* 11-47)

The above stanza does not preach us to perform action/work without any expectation for results. Managers do have some expectations but they should not indulge into future expectations while performing the action so as to affect the very quality of their performance leading sometimes to total failures.

Only thing to be remembered always is that action and reactions are closely associated. Every action ends into a reaction/result. Hence, when unexpected results come, it should not disturb your mind. You should not consider yourself as a failure because result is an objective reality but failure or success is subjective perception. Result is always inherent in action itself and it is also affected by so many other forces, unknown and uncontrollable. Yes, you should plan and execute your work with full concentration and perfect dedication—considering even the future implications of current decisions in detail but at the same time your mind should not be anxious for results and preoccupied with fears and doubts about results at the time of actual performance. Such anxieties and fears cause unnecessary stress and strain and even affect the quality of performance adversely.

Vedanta Philosophy states very clearly that you are free to act or not to act or how to act etc. It is your jurisdiction. But after performance of your action, result falls into the jurisdiction of the Laws of Nature. You cannot avoid the result of your action. One cannot jump out of a window and expect the result—falling—not to happen. It is bound to happen according to the law of gravitation. Similarly, you will get the results of your action. Yes, for performing better you can improve your skills, the way of working and you can also change your attitude etc., but the result is not under your control—whatever may it be. Therefore you have to learn to accept it with equanimity of mind. Accept the Pairs of opposites like gain and loss, success and failure, pleasure and pain, etc. with maturity of mind—with balanced mind. The results come from the Laws of Nature/from the God (Creator of these Laws) in return of your actions which you have offered to Him. Hence accept them as they are.

Such thinking will definitely help in controlling stress. In fact, stress is the product of emotions and project of imaginations. It is the result of not understanding the realities which can be dealt appropriately with the proper knowledge and proper understanding of realities. If you are fortunate enough to have such true understanding, you will find that the stress felt by you is your own creation out of wrong thinking and wrong imaginations. If the lessons taught by our own scriptures are accepted, the life can be more joyful, stress-free and meaningful for all of us in any area of activity.

11

Managerial Excellence and Organisational Effectiveness

In the early days organizations were simple, vertical and based on hierarchical order. Through organisation, management was used to distribute work, establish inter-job, inter-departmental and inter-personnel relationships, create authority and responsibility, etc. for achieving organisational objectives. This type of organisations were proved successful also in those days. But now business environment has changed in all its dimensions and is continuously changing and changing very fast. Organisations are required to respond to these changes immediately, appropriately and accurately. Only those companies will succeed in the changed scenario which can move fast, communicate more clearly and involve everyone in an effort to keep customers satisfied.

The opening up of an Indian industry to this new scenario demands the development of global vision to cater to the global market. It also demands fresh and innovative perceptions to respond to the radical changes of tomorrow.

As stated by P.F. Drucker, the modern organisation is a destabiliser. It must be organised for innovation and an innovation, as the great economist, Joseph Schumpeter said is "Creative destruction". And it must be organised for the systematic abandonment of whatever is established, customary, familiar and comfortable, whether that is a product, service or process, a set of skills, human and social relationship or the organisation itself.

In today's society it is safe to assume that anyone with any kind of knowledge will have to acquire new knowledge every four or five years or face a risk of becoming obsolete. Here also the changes may not come out of its own area of knowledge. For example, the greatest challenge to rail-road business came not from changes in its own area but from the automobile, the truck and the airplane. Similarly, the pharmaceutical industry is being profoundly changed today by knowledge coming not directly from its own area but from genetics and microbiology disciplines. Moreover, new knowledge comes not only from technological changes but social innovations also play equally significant role.

Thus, the changed scenario demands strategic changes in terms of corporate culture, flattening of organisation structure, employee empowerment, team-building, effective leadership, creativity and innovation. These are the new dimensions of today's organisation required for managerial effectiveness and excellence. Each of these is a cornerstone of a learning organisation—an organisation involved in paradigm shifts, continuous improvement and learning at individual, collective and organisational levels.

Some of the above key factors are discussed in this paper with Indian Philosophical touch highlighting how these factors can enhance managerial excellence in the changed scenario.

LEADING THE PEOPLE

Effective leadership is the most important concept of successful business. Successful companies are always having a visionary leadership at the top with clear goals and well-defined mission with environmental culture where managers of every level are encouraged to build leadership.

Often a man is made a manager because he is a good engineer or accountant. But apart from technical competence, a manager must have the required understanding and skill needed in his managerial position. He must have an art and talent for maximum utilisation of the resources available—financial, technical and human. It should also not to be forgotten that organisations need in present scenario generalists at the top under strategic planning who can view the problems by viewing the organisation as a whole, as a system. Specialists with their narrow outlook may fail to perform at the helm of the organisation.

Leaders will be required to spend enough time in the process of planning by involving all the people responsible for its implementation. Indian organisations may also learn here from Japanese managers who take much longer time in the process of planning which makes implementation very fast and smooth. While most of the organisations in India normally have much impatience in planning and patience in implementation. This practice is to be changed.

About effective leadership, Vedanta Philosophy states in its unique way that a leader/manager must be RAJA—a king—(skilled in governance) and also RISHI—an ideal human being—with divine qualities who can manage his 'SELF' and others effectively. Thus, for being an effective leader or manager, management knowledge, skill and experience are not only the important aspects but his value standards and emotional maturity are also considered equally important. Self-management is considered an essence of effective leadership in Indian Philosophy. Managing self-implies managing and controlling one's own desires, one's thoughts caused by these desires and one's activities which take place to execute the thoughts. Self-management also indicates maintaining mental balance against the pairs of opposites like joy and sorrow, success and failure, praise and insult and so on. It also implies perfect concentration and dedication in performance of actions. It also suggest one's perfect control over unnecessary attachment, fear and anger.

Moreover, for achieving excellence a leader has to show an exemplary behaviour. It is stated by Sri Krishna in GITA that whatever a great man does, the other men also do, whatever he sets up the standard, that the World (people) follows (Chapter 3—stanza 21). Man is essentially an imitating animal is a psychological truth. Managers at middle and bottom level cannot be honest, sincere and hard-working, when the top-level managers are corrupt and dishonest. Hence, a leader has to establish a path of action for excellence by his own behaviour, thoughts and deeds in the organisation. Others then will follow him enthusiastically with full vigour and interest.

BUILDING AND MANAGING TEAMS

A leader must so be able to form and sustain teams in an organisation by providing people required motivation. Team building is about creating an environment of confidence and trust in which people believe their work as important and worthwhile. Here also the concept of work in Indian Philosophy is unique. Living human being has no alternative but to be working—physically or mentally. It states that every soul is potentially divine and a man works to realise that divinity within him. Every work/action is just an "offering" to that "Divine" in one's self which gives one an opportunity to grow and develop. In such thinking every work is important for an individual which makes team-building smooth and easy.

Empowerment of employees which is vital in team-building will emerge naturally under the above consideration wherein people feel significant, wherein people value learning and mastering their job, wherein there is unity among people and wherein work is DUTY and means for development and growth and therefore fascinating and challenging.

In the early days organisations were led successfully by one or two leaders. But today the organisations face intensive competition on one hand and more educated and well-informed workforce with higher aspirations and expectations on the other. Jeremy Rifkin, President of Washington-based Foundation for Economic Trends in recent issue of *Newsweek* (quoted in *Times of India*, Ahmedabad: 18-4-1995) estimates that blue-collar jobs of so-called labourers which was 88 per cent in 1960s have been reduced to 17 per cent in 1990s due to technological revolution and will dwindle to 2 per cent in 2025. Hence, organisations have to develop new ways of getting things done from other people. Organisations can prosper only if they can tap the expert skill and creativity of people throughout the organisations and this is possible only by effective teamwork.

In a team, a team leader has to play a very crucial role for excellent team performance. He should not only be sensitive to individual needs and feelings but at the same time select team members who have constructive impact on one-another, who support each other, communicate freely, respect each other's individualism and are receptive to new ideas by keeping an eye on the fulfilment of organisational goals.

An effective team leader adopts participative style of management by involving members in planning and decision-making which creates high morale. A sense of being valued motivates the members. Such members usually demonstrate superior problem-solving capacity because they have positive attitude to cope with problems.

Making teams effective demands constant pursuit. Some of the important points for a team leader to pursue for achieving excellent team performance are given below:

- ☐ He should create a working environment that is informal, friendly and relaxed.
- ☐ He should not allow any individual member to assume so much importance that may create irritation in the mind of others.
- ☐ He should define the group objectives unambiguously.
- ☐ He should have full confidence in his subordinates and be always available as a friend, philosopher and guide.
- ☐ He should establish free and open communication system where one can express one's views without any fear.
- ☐ When the job is well-done he should praise the concerned individuals in the presence of others and reprimand is always to be given in private. He should not forget that people will be willing to accept negative feedback only if their good points are well appreciated.
- ☐ He should listen his subordinates' problems, complaints and needs patiently.
- ☐ His thoughts behaviour, and deeds should always be exemplary because if a leader sets a good example, his followers will also follow suit as action communicates more than speech.

- ☐ He should understand and take care of training and development needs of his subordinates—which can be done by job enlargement and job-enrichment.
- ☐ Last but not the least—he should learn to manage his SELF. Self-management only helps him to manage other things more effectively.

MANAGING RELATIONSHIPS

Moreover, for managerial excellence, relationships at work are also to be managed effectively and appropriately by a leader. Here transaction analysis may help him/her. According to the transactional school, every individual transaction is in either parent state, child state or adult state and it influences our interpersonal relationships. When the transactions are affected through one's parent ego state or child ego state, there is every possibility of an ineffective interpersonal relationship emerging in different contexts. It has been suggested by this school that an adult ego state with a reality orientation would contribute to better interpersonal relationships and a congenial interpersonal environment resulting in excellent performance of an organisation. It is the responsibility of leaders to develop a reality-oriented method of relating themselves to other people in their organisations.

In order to improve one's interpersonal relationship with superiors, subordinates and peers in an organisation, it is required that everyone tries to develop an understanding of the other persons in terms of their values, needs and goals. Thus, healthy interpersonal relations at work can be developed and sustained, provided that people would develop tolerance and attitude of adjustments—which again calls for the concern for other persons, respect for others, knowledge of others and the sense of responsibility each one can assume for others which are in the roots of our Indian philosophy.

Vedanta states in this context that AHAM BRAHMASI and TAT TWAMASI, which means that DIVINE element or God resides in me and in you too. So I must behave accordingly with others. Moreover, the same spirit exists in everybody so I must deal with others on the ground of equality. Here the relationships become more matured naturally.

CREATING APPROPRIATE ORGANISATIONAL CULTURE AND MAINTAINING VALUE-SYSTEM

Every organisation has a distinctive identity which establishes a unique image of an organisation. In present competitive market scenario, creation of unique corporate identity, image or culture can be the vital difference between success and failure.

Culture is generally defined as the distillation of the beliefs, traditions, customs, values and priorities of the organisation, nation or civilisation and is carefully nurtured and consciously adhered to by the people who belong to that organisation, nation or civilisation. Business organisation reflects its culture in its management style, commitment to customer service, uncompromising product quality, concern for the people, concern for the environment, awareness for social responsibility and generation of surplus consistent with the expectations of its owners/shareholders.

The leader/manager always knows that effective performance can be achieved and sustained when an appropriate culture Is existing within the organisation for optimum utilisation of technological, financial, material and human resources. Hence, some specific effort is required to create and nurture an appropriate culture by promoting a value system based on the following factors:

- ❑ Work environment should be informal but well disciplined where everyone performs one's job with commitment and dedication. Here Indian philosophy of work may be introduced—where every work/job is a duty to be performed as an "offering" to the Almighty, with full concentration without having any anxiety for results as results do not fall in their jurisdiction. They perform their duty for their own growth and development.

- The organisation should remain free, frank and fair in its dealings with all its interest groups like employees, customers, suppliers and other agencies including the government and society at large. Holistic approach of Vedanta is very useful in developing an appropriate attitude required for the same.

- The management style should be participative and not authoritative. Without compromising the hierarchical decision-making authority, all the levels within the hierarchy can be involved in decision-making process to ensure compliance while implementing the decision.

- In a rapidly changing environment every member of the organisation should feel committed to his individual, group and organisational objectives. For this the commitment and support of the top-level management is very much essential. Top level management leadership has to accept reality, be pragmatic and create processes and systems to introduce and implement required changes effectively by giving full freedom to professionals on one hand and having support and full confidence of all the employees on the other by its appropriate behaviour suggested in Vedantic Philosophy.

- ☐ Customer satisfaction through TQM programme should be the major focus of the organisation. It is the responsibility of not only of the marketing department but of the whole organisation under the guidance of top level management.

There should prevail an intensive desire to excel in all the areas which are the components of the organisation. And it is the duty of top level management to provide such environment where such desire can cultivate itself, where people can be more creative and innovative in their respective areas.

CREATING INNOVATION AND CREATIVITY

According to Lawrence B. Mohr, "Creativity implies bringing something new into being" while "innovation implies bringing something new into use". Such distinction is meaningful for a leader in organisational life because the skills required to generate new ideas are not the same as those required to make these ideas a reality. Organisation needs both creative as well as innovative personnel.

Thus, creativity is the generation of new ideas which enables an organisation to anticipate change, when obsolescence is very high. Moreover, creativity has something to do with breaking the mould, stretching the limits, and challenging conventional wisdom. Such skill flourishes best only in a dynamic and tolerant atmosphere. Innovation helps in translating the new and creative ideas into a new product, service, system or method of production.

Economist Joseph Schumpeter has stated, "Innovation is creative destruction". So it must be organised for the systematic abandonment of whatever is established, customary, and familiar whether that is product, service, process, a set of skills, human and social relationships or the organisation itself.

Creative skills can emerge only when people are empowered to be creative in a nurturing environment, where physical, psychological and higher needs are being fulfilled. The first moment of empowerment is understanding the people working within an organisation structure. It is not to be restricted to lead people to water, it is also an understanding of why they are not drinking. It is also possible that they even do not see the water! Hence, the leadership has first to establish trust and bridge the credibility gap. Indian Philosophy states that every soul is divine and full of immense potentialities. Management leadership has only to bring out that divinity, that potentiality, that creativity, that hidden inside by removing the obstacles, hurdles, doubts and fears which restrict them to perform at the best by providing them proper environment. Thus, motivation, in Indian Philosophy is not something external. It is rather internal. What is required is empowerment.

Empowerment is empathy which can break through the isolation, the sense of being alone which people generally feel like a barrier. It is going beyond formal relationships, beyond the perceptions where everyone is considered just a machine on a production line, who is in fact, a living human being with emotions, likes and dislikes and with some hidden capabilities. This is the shift in value, to be accepted for better performance.

Thus, leadership had to provide a place of creative, open and trusting environment where people spend most of their time—to be able to creative where mundane things like child care, health care, etc. are taken care of and where people have time for continuous learning and new understanding, and for developing new ideas resulting in new products. In the absence of such environment an organisation will find itself obsolete. In fact, in present scenario, creativity, innovation, empowerment, leadership, team-building and the learning organisation are the key factors for achieving excellence in organisational working. And in this parable the effective leadership can come from anyone and from anywhere within the organisation. Such environment encourages risk-taking. It encourages those who are creative, who have leadership skills and who come up with alternative approaches and solutions. The new role on the part of leadership is not to create a mono-culture but to share and develop leadership in others where encouraging diversity and inter-dependence is important. All this will be more easy and possible by understanding some of the basic truths of vedant. It states that everyone has immense capabilities. Management has only to provide a proper environment to bring these out and use most productively for the organisation as a whole.

FLATTENING OF ORGANISATION STRUCTURE

Old pyramidal type of organisations were popular in less competitive times when markets were well-defined with clear goals and clear chain of command. But now they have become obsolete.

Now in present scenario organisations need fewer levels of management where goals are to be redefined and policies are to be modified again and again according to the requirement of changing environment. Hence, new and dynamic organisations need flat structure with multiple bosses at middle level management with more decentralisation of authority. Today's organisations have to transfer themselves into matrix organisation, pure-project organisation, free-form organisation or horizontal organisation according to the needs of the changed scenario, because they have to respond immediately to the changing forces of environment by making equivalent changes in the organisation structure which is possible only if organisation is flexible and decentralised with less number of management levels.

Thus, looking to the new dimensions of today's organisations, effective operation of any organisation is possible only if it works under the effective and able leadership with clear vision, which is having an art and skill of team-building for better performance, which manages interpersonal relationships with required maturity, which maintains its organisational culture based on some basic values and which is having a dynamic decentralised and flexible organisation structure which encourages innovative and creative personnel. Such organisations will only survive, grow and develop in today's business environment. The leadership which understands and accepts this reality will have every chance to succeed and sky will only be the limit for such leadership.

12

Value-Based Management: A Way for Excellence in Business

The classical, neo-classical and modern school of management focussed on internal aspects of the organisation that managers could influence directly. In doing so internal environment of organisations was duly considered but they under-estimated the importance of external environment. How people outside the organisations felt about the business practices were never the major concern of these schools of management thought. But then the organisations were operated in a comparatively stable and predictable external environment hence it remained unattended for a long period of time.

Now the external environment has undergone revolutionary changes which generated far-reaching impact on organisational performance and their management strategies. The ups and downs of the economy, the changing desires and attitudes of customers, the requirement of Government agencies, rapidly advancing technology, inflated cost of energy, material and labour, awareness towards environment, protection, changing political scenario, competitive global market, etc. affect the organisations and management intensively. Society's expectations from the business have also been changed. In short, an organisation's responsiveness to its environment has become a critical factor for its survival in today's competitive global market.

Once it was enough for organisations to maximise profits. Wealth maximisation of the owners of business was considered the only criterion to evaluate the quality of performance of management. But now apart from this organisations have also to consider the long-term implications of their actions on the quality of life of the people in the society in which they run their business. Now organisations are not only responsible to their stockholders but they have to look after the interest of all the stackholders who are affected directly or indirectly by the business strategies and practices followed by the organisations. There are two kinds of such stakeholders; internal stakeholders which include owners, employees and stockholders and external stakeholders such as suppliers, competitors, unions, public interest associations, protest groups, government and society. Thus, 20th century has seen significant changes in what society expects of its institutions including business organisations. At the same time the depression of 1930s and the activist movement of 1960s and 1970s stimulated in different ways a mounting criticism of business behaviour which demanded for high level of corporate social responsibility. The debate on the role of business in society, environmental pollution, equal employment opportunities for women, consumer safety, etc. gathered momentum almost in every country. In responding effectively to these changing scenario, the system and contingency approach of management have been evolved. But even after that society's expectations have been continued to become more and more wide, diverse, complex and demanding.

Consequently in the 1980s it has become clear that far-reaching changes of 20th century have brought gradual erosion of the traditional ethic of 'profit motive with little or no consideration of social needs'. The fact has been established by this time that managers have a responsibility towards society in addition to their responsibility towards the organisations they serve. But the concept was vague. Where does such responsibility begin and where does it end, what rules of conduct a business should follow, what kind of regulation it needs, etc. were not clear.

It was true that the changed external environment has created a new set of values and expectations in society. But at the same time when ethical and social demands on business have been increasing steadily, doubts also have been raised whether corporate action could ever take over social responsibilities of government entirely. The most prominent opponent of the concept of corporate social responsibilities was Milton Friedman who won the Nobel prize in economics in 1976. In his views business should produce goods and services efficiently and leave the solution of social problems to government, concerned organisations and individuals. Friedman's views are generally considered to represent one extreme of a continuum that recognizes some division of social responsibility among the various segments of society including government and business community. But as the government and business are two powerful institutions in the country, their sheer dominance and size oblige them to attack problems of public concern. Moreover, business organisations are a part of the society and to ignore social problems might be self-destructive. If business does not amend its public image voluntarily, it might also become subject to increased government regulations. As Kaith Davis has once said that there is an iron law of responsibility which states that in the long-run those who do not use power in a manner that society considers responsible will tend to lost it".

But it is also a hard fact that before a business organisation can devote resources to socially desirable objectives, it must make enough profit to maintain the confidence and support of its shareholders and creditors as when the financing cost of social responsibility run too high, there may be tension between economic and social goals. Moreover, the problem of defining social performance is similar to the problem of defining organisational effectiveness in general. Most important difficulty is that every organisation has a broad constituency of stakeholders who have different expectations and they judge the corporations by different and often conflicting criteria. There are seven key constituencies : owners, employees, customers, suppliers, creditors, community and government. First two are internal interest groups and remaining five represent external interest groups.

Against these interest group manager's role has now been changed from that of earlier period. We have seen three different phases of development in the area of management responsibility which covers a long time duration of about 200 years.

Phase I—Profit-Maximising Management

This concept was drawn from Adam Smith's "Wealth of Nations", written in 1776. According to this concept entrepreneurs produce what people want only when they can earn profit by doing so. If society gives them freedom, then their own self-interest will cause them to increase production. This will make more goods available to all. Of course, in a competitive market entrepreneurs will not be able to increase prices at will, because it will increase profit and other entrepreneurs would enter the business and drive prices down. For many years this theory worked well. We can see here the attitude, "what is good for me is good for my country". This approach has been evolved during 19th century where entrepreneurs ignored the interest of people and society at large.

Phase II—Trusteeship Management

It developed with the diffusion of corporate ownership as thousands of stockholders shared ownership in a single business enterprise. Gradually, operation control came into the hands of paid professional managers. These managers were expected not only to maximise profit but also to serve as trustees who have to perform their role satisfactorily against the opposite claims of employees, stockholders, suppliers, customers and society. The trusteeship concept was the product of depression-ridden 1930s, when business came under severe criticism because of widespread unemployment. This concept implies a concern for the interests of others as well as one's own. It has changed from, "What is good for me is good for my country" into "What is good for my business is good for my country".

Phase III—Quality of Life Management

This concept emerged in the 1960s when the pressures were mounting up for active corporate involvement in social progress. This concept of quality of life managers contrast sharply with both the profit maximisers and the trustee managers. Now the attitude became, "What is good for society is good for my company/business. Here while accepting profit as essential, the quality of life managers would neither produce nor sell unsafe or shody goods and they recognise government as a partner in a joint effort to solve society's problems.

Thus, values and ethics entered into the business world. People started to argue that business should follow certain values and norms for the well-being of the society. Now the question is : what is value? The term 'value' generally indicates the regard for a thing, situation or attitude which for some reason is esteemed or prized by the value holder. In Sanskrit an ethical value can be defined as DHARMA. Dharma is a standard or norm of conduct derived from the way in which I wish others to view or treat me. In other words, my norm for what is 'proper' behaviour or a 'good' attitude is based on the way I wish others to treat or view me. What I expect or want from others becomes my standard or right behaviour. What I do not want others to do is 'ADHARM' or wrong behaviour. Thus, when expecting certain kind of behaviour from different interest groups management also should understand this and try to fulfil the expectations and aspirations of the society. Generally, the actions of managers often are influenced by their personal values. For example, managers motivated by economic values will tend to stress the importance of growth for their industry by all means and at any cost. And managers motivated more by social values might be willing to sacrifice some company growth to improve the quality of life of their employees. Of course, value is not the only factor that affects a manager's decisions. The specific situation a manager faces will also have great influence on or even sometimes dominate, how a manager behaves.

But it is true that certain behaviour norms such as non-injury, honesty, humility, charitableness, truthfulness, etc. are based upon the consideration of how I would like others to treat me. Thus, ethical norms and values of life are not just arbitrary, man-made rules but they emerge from an inherent common regard for one's own interest and comfort. These norms are natural and universal. There may be some cultural variations in degree or emphasis among different countries but the basic standards have a certain universality. At the same time these ethical norms are not absolute. Dharma (Right behaviour) and Adharm (wrong behaviour) are always relative. There are situations where what is considered ethical becomes unethical, depending upon certain contexts. But as a standard may be relative does not mean that it is purely subjective. Although relative sometimes in applicability basic ethical standards and values have a universal content according to Indian Philosophy. There is a similarity in everyone's reaction to being hurt, cheated, lied to and bullied as ethical standards are based on a human consensus regarding what is acceptable conduct not only in personal life but in business life too. This consensus is not negated by the fact that the norms may be subject to interpretation in some situations. For example, accepting a clear value as non-injury to myself and others can be modified by circumstances say, war—when it becomes a duty of the soldier to kill the enemy. Here, the suspension of value for non-injury is situational and does not affect the basic universal value of non-injury to all beings. Thus, ethical norms and values themselves may not be subjective but the interpretation of these values may be subjective. In brief, values are universal in content but relative and situational in their applicability. This basic truth should be followed by today's industry and business.

If the values and ethics are observed in individual/ life, the same will be naturally observed in business life too. But I find it more easy to have others observe ethical standards, so that I can be the beneficiary. This creates so many problems in personal as well as in business life. Hence it is advisable that we should follow the values and ethical standards on-the-job as well as off-the-job. Our philosophy preaches that life is 'ONE' and an individual human being has to work and grow as a 'WHOLE PERSON' not in any segmentation. This is applicable to behavioural norms of business also and management should remember this while framing personnel policy.

A question is raised sometimes : 'Can we safely dismiss a concern for values, specially in 'Business world' where it seems irrelevant to many? The answer is 'NO'. We cannot escape from values, because no one living in this world can escape relationships based upon his concern that he may not be hurt or disturbed. And every society has its own culture, values and ethical norms which are supposed to be observed by the members of the society in their own interest. Business organisation is also a member of the society. Hence it cannot be an exception.

Thus, business enterprise does not work in isolation. It is a part and parcel of society in which it operates, and society is a group of individuals sharing some common ethical norms, values and culture. Accordingly Indian Philosophy always try to validate that business is a socially useful and desirable enterprise. Sometimes business is criticised as an economic instrument that benefits only the wealthy. Therefore, in the light of the role of values and ethics in today's business, we have to redefine business goals and clarify its responsibility towards the society at large.

Here the western definition of management as the Science or art of "getting things done by others" generates some difficulty in giving precise definition of business goals. Here the attention is on only "getting things done". What things or needs to be achieved is not made clear. Even the merit or suitability of means applied to achieve the things or needs was also not clear. According to this definition 'hijacking the air-plane that is well-planned and well-managed has the same efficiency rating as the best manufacturing enterprise'.

This vagueness has gradually evolved the concept of social responsibility or the concept of value-based management all over the world with an attempt to introduce ethical values in business management. Peter Drucker has described business enterprise as society's instrument for wealth and well-being. But here again society's "well-being" is not clearly defined. Thus, if we take an extreme example, it can be concluded that if a society decides that it should live by crime and loot, the well-oranised and efficient functioning of this organisation may be described as a socially responsible entity. According to such views as long as business provides what society considers to be wealth and well-being, it gains the status of a socially validated organisation.

But here the crucial question is : whether management should be concerned with what is socially desirable or what is desired by the society? Due to more emphasis on later, business has emerged as a result-oriented, expediency-based institution leading to wealth and well-being for a small part of the population. Against this capitalistic model of business, alternative models of business enterprises have been given by Marxists which were in tough confrontation with the traditional capitalist model. But here the business enterprise has become an organ of the state rather than society and its people, which failed to produce human fulfilment, general happiness and the sense of sharing cherished values. Then Socialists came. Their views fall between the two extreme schools, capitalists and marxists. But they missed the abundance and affluence of capitalist system as well as the equally distributed amenities of marxist system.

Thus, the business enterprises, as they exist today have failed to create and sustain socially desirable values. This failure can be seen more or less all over the world regardless of the political or economic system. No doubt, they try to indulge into various kinds of activities leading to implement their social responsibility programmes. Still there are gaps, some dissatisfaction and disappointment in society in most of the countries.

Our's is quite a different kind of society based on vedic culture. We respect values and basic ethical norms of life. But it has been observed that management practices based on western models often create some problems and difficulties in eastern environment. For example, western model of motivation has created a dichotomy of life in India. Workers as well as managers view their work and profession merely as a means of livelihood and they look for fulfilment of life outside their profession. While Indian Philosophy considers motivation as internal. For Indians, goal of life is to grow mentally, intellectually and spiritually as a WHOLE PERSON through his work and to manifest the best of his abilities and capabilities for the growth and development of the self, organisation and the society which are interlinked with each other. But under the western models, they develop two kinds of values one to be observed at work and other to be applied at outside of work. And sometimes this leads them to violate ethical values in business which they meticulously practice in their personal life. This is the reason that why we need that management style and practices in India which have their roots into our own Indian Philosophy for having desired results.

In today's competitive world it is undisputed fact that to improve the productivity of the MEN associated with business is the major role the manager has to play. We know that even the latest technology or modern methods of management cannot achieve greater productivity unless the "MEN" at all categories: workers, supervisors, executives, top managers improve their own productivity, commitment and dedication to their job. And this will be possible only when 'MEN' feel at home at work place. They must be provided real Indian Environment and Culture. This would be easy if leaders reestablish the fact that apart from personal life 'value of values' in business life is also equally important. The top leaders/managers should provide the exemplary conduct by following values and ethical standards consistently in their life. And people will definitely follow them and become more dynamic, creative, innovative and self-actualised under such leadership. Under Indian Philosophy leaders/managers should show deep insight and skill to harness all the immense potentialities of employees both for the individual as well as organisational growth leading to social well-being.

The Indian view of business enterprise is based on concepts such as the yajna spirit (sacrificing individual desires in favour of communal benefits), Sreyas (Preferring long-term benefits over short-term gains), sharing (sharing prosperity of business with all the persons involved in business) and cosmic harmony (not to disturb anything in environment). Here business is seen as a means for the evolution of human society towards its own true perfection—not only in material sense but in psychological and spiritual sense too. Manager is expected to provide effective leadership to lead the people in this direction by bringing out the 'best' from his people keeping in view the growth and development of every employee as a 'whole person' alongwith the growth of the organisation as well as of the society.

Thus, according to ancient vedic scriptures, business is created by society as an instrument of wealth and welfare to attain socially desirable goals through ethically worthy means, resulting in generation of healthy wholesome individuals who carry ethical values and positive impulses into their community leading towards the welfare and well-being of the whole nation. Thus, we reject the idea that business is created by society as its instrument of wealth and welfare, functioning for socially desired goals through result-oriented means, resulting in short-term success and continuous conflict between individuals and business. In fact we have unique concept of management based on values and ethics. And it is high time to evolve Indian management style and strategies strongly associated with our Indian culture and tradition, which only can lead our nation to "Excellence" in all the areas of business.

13

Art of Living and Gita

Life has become very complex and full of struggles for most of us in today's world. Life has also become too fast to manage it satisfactorily. We have to accomplish so many things in target time against intensive competition and demanding situations.

The human mind itself is a battlefield, where conflicts occur continuously. Generally conflicts arise whenever there is a possibility of choice—what to do, what not to do, how to do, when to do, etc. Human intellect is having discriminatory power where it has to think again and again—what is right and what is wrong, should that decision be taken or not. Animals have no such problem. But human mind is always a KURUKSETRA—battlefield—where constant fight takes place between right and wrong, between good and bad, between just and unjust making the life full of conflicts. Not only this but human mind is unpredictable and keeps on changing in its desires and attitudes. It is very difficult for a man to understand his own mind. It demands so many things which keep on changing. And even by satisfying all its desires the problem does not end there. It keeps on wondering—What to next? What to next? The fact is that by obtaining different objects he hopes to distinguish himself from others. He feels that all is not well with himself so he tries to change the outer world to make him OKAY. In such an effort he tries to acquire certain desirable objects or tries to get rid of some undesirable objects.

What objects one tries to acquire and what objects one would like to get rid of are different from individual to individual depending on one's personality and values. What is common in the efforts of all of us is that everyone is busy in either acquiring or getting rid of 'something' making the life full of conflicts and problems.

THE FUNDAMENTAL PROBLEM IN LIFE

Desires never come to an end in man's life. He always thinks, "If I have more, I will be happy". Here the term 'more' is relative. There can always be more of whatever one has. A beggar thinks, he will be happy if he has two good meals. A lecturer thinks, he will be happy if he is made a reader or professor. A manager thinks, he will be happy if he is given promotion to some higher position. All these people consider themselves as inadequate without the things they desire.

This is the fundamental problem that we face in our life. Basically we want to feel at home, at peace with ourselves. We find it nowhere because all the time we consider us inadequate and with such feeling of inadequacy no one can feel happiness. Thus, nobody is really happy. The only difference between the 'haves' and 'have-nots' is that the 'haves' are unhappy with comforts and the 'have-nots' are unhappy without comforts.

SOLUTION OF THE PROBLEM

Sometimes people try to run away from the REAL PROBLEM by indulging themselves in listening music, watching television or movie, playing games, travelling at different places, going to visiting clubs, spending time with friends, etc. etc. But nothing can provide them solace or happiness for ever. Mind remains restless and agitated with so many desires. Some also try to find solace in liquor, drugs, etc. But nobody can solace the problem by escaping it. One has to understand one's mind properly and learn to be its master and not a slave. And this is possible when one faces the problem boldly and with controlled mind and right understanding.

THE PURPOSE OF LIFE

To understand the purpose of life of a MAN is the only solution of the problem. One cannot escape or ignore it. One has to give one's mind to this important problem. Consequently it becomes evident, "What I want basically is not all these worldly things. In fact, I want to be at ease with myself. I want happiness. How I can achieve this is the major objective or purpose of life. The problem is placed very nicely in our scriptures and solution is also shown. Bhagvadgita is the essence of all our scriptures/ upnishads. Hence in finding out the solution the focus here is on GITA.

A question may arise in our mind that what GITA can do to solve our day-to-day problems? Yes, it is true that GITA cannot provide us food, clothes or shelter. It has also no message for population explosion or environmental pollution because GITA is not meant for topical problems which come and go. Without such problems and challenges life would also not be so interesting. But these problems and challenges can be met effectively if one has a mind, that is calm, awaken, and available to learn with every experience.

Moreover, GITA is not meant for any specific person or religion or nation. It is for all the mankind. It speaks to the mind that has problems and conflicts in life, a mind that is dissatisfied with constant want, a mind that has so many choices. A typical industrialist, a manager of a large business enterprise, a superintendent of a hospital, a collector, a police commissioner, etc. are equivalent to the troubled Arjuna, when he first faced the opposition forces in the battlefield of Kuruksetra. Difficulties we face in today's world may be different but the nature of the problems is the same. We also face problems. We also would like to avoid the problems just like Arjuna. We also think in the same way, "Why I should trouble myself? Let me retire from this problem" etc. This is not the right approach towards life and its problems.

Then what is the right approach? Right approach is to understand the problem in its right perspective. Most of the problems arise out of the sense of inadequacy and the inadequacy comes from three limitations experienced by everyone of us. The first is the limitation of sorrow—the feeling that "All is not well with me", or "I am not satisfied with what I have" etc. The second limitation is that of time. Nobody wants to die. Everyone wants to live longer. No one likes to die without leaving a trace. Hence one wants power, position, wealth, etc. Perhaps for this a man wants to have a son or daughter or wants to engrave his name on his grave or wants to associate his name with a school, college, hospital, factory or a trust, etc. The third limitation is ignorance. Even an illiterate man will stand at the window to see what is happening in the street. This represents the inner love for knowledge.

If we observe minutely we can see that all of us are trying to overcome these three limitations all over our life because we have accepted that we are sorrowful, mortal and ignorant. Hence, one part of our life is spent in acquiring worldly objects to make us happy. Another part is spent in keeping us healthy by taking vitamins, proteins, medicines by doing exercises, etc. to live a little longer and a third part of our life is spent in gathering knowledge and keeping pace with advancing horizons of knowledge in our respective area. Thus, these are the three things that we seek in our life—freedom from sorrow, freedom from death and freedom from ignorance and suffer all kinds of problems, conflicts and challenges.

The Lord says in GITA that all these problems are illegitimate. A problem can be solved only if it is legitimate. How can illegitimate projected snake by an imaginative mind can be removed by beating the snake or by praying the God out of fear! The snake and fear caused by it will go away only when one comes to know that there is no snake at all, it was only a rope. Here one can solve the problem not by action but by knowledge. Thus, legitimate problems can be solved by actions but illegitimate problems can be solved only by knowledge and true understanding.

For this we must accept first that what we need actually is happiness—not ordinary happiness but limitless happiness. But we try to find it in worldly objects—in money, in power, in position, in wealth, in entertainment. And in spite of getting all these things our search for happiness does not end. We want something more, something still more. Our mind remains always agitated. We fail to find happiness because we search it where it is not. Happiness is our own nature—Atman—the divine spirit—that exists in everyone of us is itself happiness. We should try to find it out within. We must manifest this divinity within in our work, in our behaviour and in our relations with others. Even a little manifestation of divinity in us will change our character, our approach towards the world and we will be more happy and more peaceful. Hence do not waste your time in acquiring worldly objects to make you happy but peep into your mind, look within and you will find it there.

Then we must also learn to accept that we are not body. It does not mean that you should be careless towards your body. Be careful about your body, keep it healthy by all means. But understand also that you are not BODY. The identification with body creates 'I'—

centre, the ego and we become selfish and do not care for others. We think that we are separate from each other. This kind of attitude gives rise to all kinds of evils. GITA explains that this 'ego' in fact, is infinite in dimension. It seems small with body—consciousness. But when we learn to detach our SELF from the body, then the Self, the Atman shines out. It is the same Atman in every being. There is no distinction between a Hindu Atman, a Muslim or a Christian Atman or a man or woman Atman. In everyone of us there is this divine spirit. Such realisation brings compassion, a spirit of service and love for others. Hatred, quarrelling, fighting—none of these then will exist. These things come only from the little ego controlled by the body system. When we realised the truth we can see that we are not separate, we are all one. The same divine spirit—Atman—is in you and me. The Atman is not many. If you see many it is because of the body-consciousness. This truth is now also accepted by some of the western scientists. Schrodinger, the great nuclear scientist said, "Consciousness has no plural". We should try to live that consciousness in our life. We should try to develop the Atman consciousness—the idea that I am one with you. This will change your attitude and behaviour towards others, your approach towards life would become more positive and holistic.

Moreover, it is our experience that people spent their valuable time in gathering knowledge. During our life we have to learn so many things by taking formal and informal education, training, experience, etc. Not only this but as we are living in the era of information—explosion we have to run to keep pace with the advancing horizons of knowledge in our respective areas like medicine, management, engineering, physical sciences, law, etc. Thus, this knowledge is changing with time and it is necessary to keep pace with it for better performance. But at the same time we should not forget that eternal knowledge never changes. The knowledge of eternal truth that I am the Atman remains the same. My purpose to life is to know this truth—which shows me what to do, how to do, which makes my life harmoneous, peaceful and happy based on macro vision.

MACRO VISION

Most of us suffer from micro vision and self-centered views of life and behave accordingly and suffer so many conflicts and problems. Instead of this we are required to develop macro-vision as being taught in Vedanta. We should try to understand and accept the truth that I am not a single solitary individual but I am a part of the whole universe. And this universe is nothing but the manifestation of the Lord in different forms. The whole universe arises in Him, exists in Him and disappears in Him. . . . just as the waves rise in the ocean, play in the ocean and disappear into the ocean.

Similarly all of us are interrelated with each other and everyone of us has certain role to play, certain responsibilities to exercise towards society. This understanding develops a macro-vision in us.

A question may arise that why I should develop macro vision? Why I should feel one with others who are different and separate from me? Well, what is about the different limbs of your body? These limbs are of different shapes and have different functions. These all are you because you live in them. Their joys are your joys and their sorrows are your sorrows. If you can understand this you will also see the whole universe as one mighty expression of the divine spirit of existence. You can see then the life as one—expressing in different forms with different functions. Then macro vision will automatically will develop.

Developing such macro vision is the need for today's world. The times are changing very fast. Globalisation has made the world very 'small'—where an event that takes place in one country can affect the whole world. All the countries have become woven into the fabric. Hence unless we have macro vision, we may create serious problems for the mankind. Thus, macro vision is needed intensively but it does not develop on its own. It has to be cultivated. Hard effort is required. The Lord brought such vision in Arjuna during His discourses in GITA. Kṛṣna did not alter the situation. He did not offer any position, wealth, etc. as motivation to Arjuna. He merely talked to him, removed his doubts and lifted him out of his mental confusion. And Arjuna became prepared to exercise his DUTY.

When Arjuna was mentally upset, he wanted to run away from the situation. But once his doubts were cleared, his mind became quite and calm. Though the situation remains the same, Arjuna found a new courage and confidence within himself and found a new vision—a macro vision, a broader vision of life. This attitude of mental poise is also necessary for us if we want to become a good and efficient industrialist, manager, doctor, professor, lawyer or even a common clerk. Our vedanta has such macro vision due to which our Indian culture and civilisation have remained as precious as ever. Many civilisations like Roman, Egyptian, Macedonion, etc. are disappeared with time but this macro vision of Hindu philosophy has maintained its existence till this date.

Now great thinkers of the western world also are studying scriptures of East-India, China, Japan, etc. Our Upnishads, (VEDANTA) the Bhagvadgita, Dhammapada of Buddhists, etc. are becoming more and more popular to the western scholars.

Thus, it is necessary to develop an art of living a life with this macro vision, and understand that as we are alive, we cannot but be active. In fact, life expresses itself in action as death does in inaction. Actions may vary from individual to individual. Farmers' actions are quite different from scientists, and factory managers or professors. Similarly, we cannot compare the actions of poets or musicians with engineers and doctors. In whatever field of activity you are, perform your actions as offerings to HIM (ATMAN/SELF/Consciousness/ awareness) with the sense of dedication. Surrender all of your worries to HIM. Accept the result—whatever it may be—(favourable or unfavourable—liked or disliked) as the GRACE OF GOD with PRASADBUDDHI. This will bring wonderful things in your life. It will bring the equanimity of mind. And when the mind is calm and serene, efficiency increases, performance improves. Your attitude towards the action, towards you, towards others and towards outer world will also change. Your vision of life expands and you can meet the challenges with more rigour. You will find your life meaningful and full of happiness that you try to seek in your every effort.

GITA also preaches that one SELF exists in all beings. The same divine spirit exists in all human beings. We can manifest this divinity only by working properly, by offering every work or action to that divine spirit, by dedicating every action to the Lord. Do not work only for wages/salary and other perks. Do not use your skill, intelligence, talent, mind, body, etc. only for personal gains. But work for others, work for some vision or ideal. Whenever you work considering it your duty it implies some sacrifices. You may have to devote long hours in your office working honestly and sincerely and in doing so you have to sacrifice many small pleasures in your daily life. While serving your old parents or sick children also you have to sacrifice many things. But in spite of this you feel satisfaction. Why? Because work undertaken with the sense of duty and with the sense of Yagna spirit brings the joy of giving.

Remember the great personalities like the Lord Krishna, Buddha, Shankracharya, Vivekanand, Mahatma Gandhi who lived ideal life, inspiring others even after so many years.

Thus, vedanta can develop the idea of unity and harmony leading to the spirit of service. GITA is nothing but practical vedanta. If we want to live our life by keeping our eyes fixed on the ultimate goal of human life we must read, learn, understand, contemplate and practise the lessons taught in GITA. There is no other philosophy today that can give a soul to the global body of humanity according to Swami Rangnathanandji.

Hence, we must try to live Vedanta in our daily life. We must learn to renounce all that is unreal. And this body itself is unreal. Millions of cells in it are dying every minute. It is not our true 'SELF'. Within this body is the infinite Atman, and I am That. This is the awareness we have to develop which brings unity with all, which develops that macro vision and the whole scenario changes inside out. A new broad vision will develop and life becomes for us nothing but happiness, happiness and happiness.

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